

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVII

JACKSON, MISS., May 30, 1935

NEW SERIES  
VOLUME XXXVII. No. 22

## Who's Who and What's What

There were 41 graduated from Clarke College this month.

Dr. Jno. Lawrence Slaughter of Richmond, Va., will assist in a revival meeting at Calvary Church, Jackson, beginning June 2.

Pastor Henry Rushing of Olive Branch has Dr. H. L. Martin of Senatobia with him in a meeting this week.

Harry C. Rayburn of Grenada is president of the Mississippi College Band for next year; Fr. C. Brown vice-president and Bert Havard, business manager.

Brother C. E. Emerson of Coldwater has been taking the Record for 45 years. Better still while courting his wife-to-be gave her a subscription to the Record.

Dr. H. L. Martin of Senatobia preached the commencement sermon for Sunflower Junior College and Dr. E. J. Caswell delivered the commencement address. There were 136 graduating in the college department and 43 in the high school.

Hillman College commencement is in some ways made a part of Mississippi College commencement. The young ladies contribute much to the beauty of the occasion. But the young folks are not simply ornamental. They make you think of the words of David, "Our daughters as cornerstones, hewn after the fashion of a palace." Hillman has had more commencements than almost any college in the state and still flourishes like the palm tree and brings forth fruit as the years go by.

Pastor B. B. Hilbun of Columbia, Ky., is joyous in the blessing of God on his work. In the three and a half years the number of enlisted members has more than doubled, and the people respond readily to leadership. Two mission projects have recently been undertaken by the church; one mission Sunday school and preaching station in a hitherto neglected section of the town; the other work among the negroes of the community undertaken by the W. M. S. Baptizings are frequent.

The editor and editress went Thursday to Marks to be present at the wedding of Mr. Paschal David Holcomb, Jr., and Miss Sarah Evelyn Self. Mr. Holcomb is a promising young lawyer of Clarksdale and Miss Evelyn is the daughter of Mr. and Mrs. P. M. B. Self with whom we claim kin. The wedding was beautiful, and the ceremony was in the Baptist Church. As to how the bride and her attendants were dressed you will have to ask the editress. Our words fail at this point. Both of these young people are alumni of the University of Mississippi where they became acquainted. The church was beautifully decorated and filled with friends from far and near, as was the home, where a reception followed the marriage. The bride and groom left for an extended trip to parts unannounced. We wish for these accomplished young people, about whom we heard many favorable reports, a long, happy and useful life.

From the press of Fleming H. Revell has just come a volume of sermons by Dr. Jerome O. Williams, the business manager of the Sunday school Board in Nashville. Dr. Williams is a great gospel preacher with the genuine love of the gospel and a great passion for preaching it. This volume is entitled "The Gospel of Christ," and it is true to its name. Every sermon revolves about the Christ. The themes are all grounded in the essentials of the gospel. He presents Jesus as the Son of God, the Perfect Ideal, the Faultless Christ, the Beautiful Life, the Challenge of Christ, the Church of Christ and so on. There are sixteen sermons and addresses, 160 pages, and the book sells for \$1.50.

A brother writes a criticism of a prominent Southern Baptist leader who was interviewed by a woman reporter in Memphis, and in reply to her questions expressed the opinion that there are worse things than smoking by women. The interview was shrewdly reported to make it appear that this leader had no criticism for smoking women. We believe that our good brother was not fully and accurately represented in this interview. But it all goes to show that men of prominence had better be careful and specific when they put themselves in the hands of clever reporters, especially one who would like his or her own faults condoned. For ourselves, we confess a mental and almost physical nausea when we see a woman smoking.

Senatobia church is making good progress under the pastorate of Dr. H. L. Martin; loyal, harmonious, enthusiastic, they were wonderfully kind to him during his recent illness. There will be a B. T. U. Institute June 16-21, using local workers. The W. M. U. is breaking all records in attendance and still growing. There are additions to the church nearly every Sunday, ten grown people in the past few weeks. Last Sunday was "decision day" in the Sunday school. Instead of prayer meeting on May 15 a number of the members attended the Southern Baptist Convention in Memphis, and the next Wednesday night gave a report of it. On their way back from the Convention Rev. E. M. Daffin and Rev. J. C. Wells (former pastor) stopped over and preached at Senatobia. More of the people here are reading the Record than for years past.

Rev. Otis Jones has secured for the Mississippi Baptist Historical Society three minute books of Hopewell church on Homo Chitto in Franklin County which give complete records from the organization of the church in 1813 to the year 1919. They are older than the state of Mississippi. This is said to be the oldest church in the state which has and uses a building on the ground where the original church was constituted and built. These records are simply above estimate in value and will be carefully preserved in the part of the library of Mississippi College which is reserved for similar historical documents. More attention is being given to Baptist history in our state now than ever before and all such materials should be gathered and preserved where they will be safe from fire and other destructive agencies. We hope to speak more fully about these Hopewell records in a later issue of the Record.

The Mississippi Baptist Assembly will be held at Woman's College, Hattiesburg, Miss., July 7-12.

Dr. W. W. Hamilton of the Baptist Bible Institute will conduct a pastors' conference each morning and deliver the inspirational addresses each evening.

Dr. W. E. Denham of St. Louis will conduct the Bible hour each morning and the devotional service at sunset on the campus each evening. Prof. Chester Swor of Mississippi College will conduct the young people's conference each day.

There will be the regular conferences on Sunday school and B.T.U. and Daily Vacation Bible School work each day.

Miss Traylor will have a W. M. U. program and special work each day. Mrs. Austin Crouch of Nashville will conduct conferences on Elementary Sunday school work.

There will be special features each day.

Tuesday, July 9, will be "Evangelistic Day."

Dr. T. L. Holcomb, Secretary of the Sunday School Board, will be the feature speaker for that day.

Mississippi Woman's College will entertain free of charge all/ pastors who attend the Assembly.

Dr. Hamilton will conduct an evangelistic conference for the pastors each day.

Programs and the schedule for the different hours will be mailed out later.

Plan now! Come and bring your friends to the Assembly!

We are planning for the greatest crowds and best program we have ever had.

J. E. Byrd.

BR  
There were five additions to Forty-first Ave. Church, Meridian, Sunday, four of them by baptism.

The final enrollment of the Convention in Memphis is said to have been 4,268, including 65 missionaries. This is 167 less than the enrollment at Fort Worth last year, but the representation was probably better distributed over the entire South.

We hear that Pastor Fred Varner has resigned at Pocahontas, Ark. He is a Mississippian whom some church would do well to bring home. The Arkansas Baptist Secretary says of him: "Pastor Varner is one of the most dependable men that we know in the Kingdom of God. His life is clean and upright, and he has the respect of all the people. The Lord said, 'In your patience you shall possess your souls.' Patience and prayerfulness and kindness are great graces and brother Varner possesses them. He is a good preacher, too."

The Record has secured some copies of Dr. Geo. W. Leavell's book, "Some Fruits of the Gospel." It is one of the most interesting books we have ever read. If you are already a subscriber to the Record, send \$1.50 and we will advance your time for a year and send you the book free. If you do not now subscribe, send us \$1.50 and we will send you the book free besides sending you your OWN Baptist paper for twelve months. If you prefer to buy the book we will send you a copy for fifty cents. The original price was \$1.00. THE BOOK WILL NOT BE SENT UNLESS REQUESTED.

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## Sparks and Splinters

It is reported that the church at Goodman has called Dr. W. E. Farr of Itta Bena.

There are 100 church in Moscow, a city of 2,000,000 people where there were once 600.

Prof. J. E. Gwatkin of the Baptist Bible Institute is seriously ill in the Southern Baptist Hospital in New Orleans.

Gifts of Northern Baptists for all purposes in 1935 were \$17,901,232 of which about one-seventh were for Baptist benevolences.

It is said that a recent presidential decree in Mexico bars all religious literature from the mails.

There are 24 white Baptist churches in New Orleans where there were only six seventeen years ago.

Dr. T. W. Young, pastor First Church, Corinth, will have with him Dr. Arthur Fox of Morristown, Tenn., in a meeting in June.

The annual meeting of the Hospital Commission will be held in New Orleans Thursday, June 6th.

Miss Elise Clor, a missionary of the Foreign Board in Palestine, is a guest patient in the Southern Baptist Hospital in New Orleans.

Dr. N. M. McCall, superintendent of Southern Baptist mission work in Cuba, is a guest patient in the Southern Baptist Hospital in New Orleans.

W. H. Horton of Mayfield, Ky., will help Pastor J. W. Lee and the Batesville church in a meeting beginning June 1st. Join them in prayer.

The debts of the federal government amount to \$28,479,000,000. The debts of smaller political units such as state, etc., raise this amount to \$50,000,000,000.

The federal government has collected \$73,982,189 in the processing tax for agricultural products and has spent one hundred and fifty million in excess of this in an effort to raise the prices.

We talk about the bloody revolution in France and the bloodless revolution in Russia. But Henry Bero a French socialist says that nearly twelve million people have been put to death in Russia by the communists.

Secretary Morgenthau says he is giving half his time to the suppression of bootlegging! And this under a regime which promised that repeal would cure bootlegging! He is calling on the churches for help. He says the courts are turning the bootleggers loose. Who got us in this mess?

In an editorial last week we said that Dr. A. J. Barton was a member of the committee appointed to report on the advisability of having a Commission for Social Research. We learn that Dr. Barton resigned as a member of this committee because of his being chairman of the Commission on Social Service already in existence.

Pastor Fred F. Brown has been pastor of First Church, Knoxville, Tenn., for fourteen years. He and they have been greatly blessed of God. In this time nearly \$2,000,000.00 have been given to all purposes, more than half of it going to missions, Christian education and benevolences of the denomination. In the church bulletin grateful mention is also made of Mrs. Brown and the five children.

The following figures gives the manpower of the peace-time armies of the principal powers in 1913 and at present:

	1913	1935
Soviet Russia	1,290,000	830,000
France	720,000	644,000
Germany	870,000	480,000
Italy	250,000	610,000
Great Britain	182,000	450,000
Japan	250,000	225,000
United States	92,000	135,000

If you vote against the sale of liquor you free yourself from responsibility for the evils which follow its sale. If you vote for it you become in part responsible for all the evils which follow its sale.

The wets want to weep at the cost of enforcing the federal prohibition law. The cost of enforcement in 1926 was \$10,000,000.00. Now the prohibition amendment has been repealed, and the cost to the federal government in enforcing the liquor law in 1934 was \$14,300,000.00. If these trantulas have tears it is time to shed them now.

The League of Nations did nothing practically to prevent the atrocities of Japan in seizing a large part of the Chinese territory and making it into the new state of Manchukuo; nor to stop the war that was carried on by Japan against China in Shanghai. If they could not, then what's the use of the League? And now Ethiopia is appealing to the League to stop the invasion of their country by Italy. But will they? Hardly. They are afraid that Italy may do like Japan withdraw from the League. This agency which could have done so much for the peace of the world is now degenerating into a combination of a few nations to control the rest of the world.

One thing about the speech of Dr. Inzer at the Convention was different. He wasn't afraid to express an independent opinion. He was not a hostile critic of our missionaries on the foreign field, but he was a friendly critic. He recognized that like our religious leaders at home many of them need a greater religious passion and deeper experience. There is nothing that would do our work in the homeland more good than a great revival among our preachers and other religious leaders. Where shall we begin? Who will stay on his face before the Lord until the power comes upon us? In some of our foreign mission fields there is a great spiritual awakening. In others it is greatly needed. Surely we need it here at home. Lord, speed it on the way.

There is rejoicing in some quarters because the Home Missions Council representing several denominations has signed what is called a "peace treaty," in which the boards of these denominations agree to refuse support to "competitive" churches in towns or communities. It is news to some of us that these denominations were at war with one another. But this is the day of big monopolies and the notion seems to have obsessed some ecclesiastical circles. This idea would result in having just one big store in any town, which is not good for the people nor for business. It would also result logically in having only one denomination in the United States, the name and nature of it to be determined apparently by a majority vote.

Patience is not submission. It is refusal to submit. It is determination to go through to the end, to finish the job, to accomplish what you started out to do. It is never being satisfied till your ideal is attained, till you have reached the goal, perfection. It is good to see it at work. A few days ago a gentleman said, "Come, let's walk out in the yard." We went out where he had two negro men digging up and transplanting a tree. They had brought it to the proper place dug out for it, with its roots well swathed. He told them how to place it with great care. It was lowered and placed satisfactorily under constant and minute direction. Then he told them to remove the sack from the roots and fill in. He left, but on returning found that they had turned it. He wasn't satisfied. He called them back. Told them to straighten it. They could not. He did not upbraid them. He was not in a hurry. He waited, had them try other ways. All failed. Without a trace of irritation he told them to dig it up, turn it to the proper angle and replant it, and watched until it was done. "In your patience ye shall win your souls." "He that began a good work in you will carry it on unto the day of the Lord Jesus."



CHISCA HOTEL

This is where we were entertained while attending the Convention in Memphis. This is a favorite stopping place with our Mississippi people. And there's a reason.

Rev. Barney Thanes, alumnus of Mississippi College, now pastor in Oklahoma, preached for the church at Brookhaven Sunday.

Rev. R. C. Blalock, one of our Mississippians, has been pastor of First Church, Laurenceville, Ill., for about three years. He is well known for his work in our state and some church would do a good service to bring him back.

Sunday the editor was privileged to preach the commencement sermon for the high school at Merigold. There is a fine senior class of five boys and five girls. What an improvement in schools there has been in the Delta in the past 20 years! And the churches are keeping up with the procession. The Baptists have here a \$40,000 building where there was hardly a trace of a town when we first passed this way. Pastor J. W. T. Siler is pastor and in a short time has won his way to their hearts. He preached in the recent meeting and ten were added to the church. It was our joy to spend the night in his new home, just completed.

The following is the program of the S. W. Mississippi Pastors' Conference held at McComb on May 27: Devotional 10:00 to 10:15, D. O. Horn, Monticello, Miss.; Preparation for a Revival 10:15 to 10:45, W. A. Gill, McComb, Miss.; "How and What to Preach in a Revival," 10:45 to 11:15, B. E. Philips; "How to Draw the Net," 11:15 to 11:30, S. A. Williams, Oskyka, Miss.; Sermon to the Preachers, 11:30 to 12:00, Mark Lowrey, Silver Creek, Miss.—Afternoon Session, 1:30—Devotional, 1:30 to 1:40, W. I. Allen, McComb, Miss.; Exposition of Scriptures, 1:40 to 2:10, P. S. Rogers, Tylertown, Miss.; "Jesus as a Soul Winner," 2:10 to 2:30, E. I. Farr, Bassfield, Miss.; "Paul as a Soul Winner," 2:30 to 2:45, T. W. Green, Wesson, Miss.; "Peter as a Soul Winner," 2:45 to 3:00, R. L. Smith, McComb, Miss.; Business and adjournment.

We were close enough to Cleveland Sunday to accept the invitation of Dr. Ira D. Eavenson to come down and visit his Chinese Sunday school, held every Sunday afternoon in the church. There were sixty-four present last Sunday and eighty-one the Sunday before. There were a good many of their Caucasian friends also present. We were amazed to see the number of Chinese children, and a good many of their mothers. The larger part however were men. Dr. Eavenson taught the class of men and asked the editor to make a short talk to them which he did gladly. And when the entire group was assembled we preached to them for ten or fifteen minutes. It was a new experience for us. Miss Jane Pinnix, who is expecting to go as a missionary to China, was present and spoke a few minutes. People outside the Delta would be surprised at the number of Chinese in this part of the state. The church at Cleveland is gathering them into the Sunday school and doing a good work among them. Some time ago we had a picture in the Record of some of these people and expect to have others soon.

## CONVENTION SERMON

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THE MORALITY OF CHRISTIANITY  
J. B. Weatherspoon, Louisville, Ky.

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"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

This text is a simple exhortation to moral action. Behind it is the apostle's conviction that all men live under the moral law of the harvest, that whatsoever a man soweth that shall he also reap. Behind it also is the conviction that Christianity is not only a fellowship of faith, but a brotherhood of moral obligation in which one man seeks another's good, and men bear one another's burdens. It is an exhortation to simple kindness and helpfulness toward the needy and downhearted.

It was written by Paul to the Galatian Christians in a time when both physical want and spiritual peril were poignant and critical. Wealth and economic security were the fortune of a comparatively few. The range of want was wide, and its threatening shadows were never absent. Especially was this true among the Christians, for the followers of Jesus were often despised as deserters of their traditional faiths; they were cut off from their means of livelihood, banished from their homes, and persecuted in all the ways that religious prejudice could devise. And in addition to such sufferings, and far more dangerous, were the spiritual perils of pagan environment which sought constantly to entice and ensnare and pull men back into their old pagan sins. Men needed one another. Many there were who were weak and uncertain and stumbling, needing the comfort of another's generosity, the re-enforcement of another's faith, the strength of another's moral triumph. It was people like these and conditions like these that Paul had in mind when he wrote: "So then as we have opportunity let us work that which is good toward all men, and especially toward them that are of the household of faith."

Today these simple words press forward for a new utterance and emphasis. There are other texts of greater grandeur, and more stirring phraseology, born of more dramatic circumstances, voicing the same message, but none is more Christlike and none touches life more surely or more helpfully. If we will follow its sure counsel and make its application as broad and deep as the needs of our day demand it will give to modern Christianity a new and strange power. If we will search out the springs of its passion, and discover for ourselves its motive and vision and the wisdom of its final emphasis, it will prove its meaning amid the complex moral situations which we face in the growing social network of our twentieth century. It was uttered first in a comparatively simple social situation, but it has in it the secret of moral triumph in every situation. Let me repeat it again: "Let us work that which is good"—there sounds the essential moral note of our religion,—"toward all men,"—there sounds the note of universal moral obligation,—"and especially toward them that are of the household of faith"—there sounds the note of moral fraternity that is essential to Christian triumph.

## I

Christianity is a moral religion. It comes to men with a doctrine to be believed; it announces a divine atonement by which men may find everlasting fellowship with the Eternal Father; it preaches a regeneration that changes the spirit of man. It also creates in man a moral motive, introducing him to moral purity and love, and to that goodness of heart which can find no rest except in doing good. And this moral motive is not an option, it is of the very essence of our religion. Let there be no divorce between the two. There are some in our day who magnify morality and minimize religion; there are others who magnify religion and display a low moral sensitivity. And they never tire of warring against one another. The moralist accuses the religionist of being a spiritual dope addict, and

the religionist accuses the moralist of grasping at a straw. And both are right, if morality and religion are divorced. But in Christianity they are not two, but one, as vitally and essentially one as the vine and the branches. The morality of Christianity is the logic of all its doctrines, the fruit of Christian experience, and the inspiring challenge of him who loved us and gave himself for us. It is bound up with vital faith as inseparably as the lily's beauty and fragrance are bound up with the lily.

Examine the Christian faith at any point and you will find this to be true. The Christian doctrine of God awakens inevitably the moral sense. Other religions have their theologies that leave the worshipper morally cold and bankrupt, because they are partial and perverted. Not many weeks ago I walked through a temple in which there were seven hundred gilded gods. I saw men and women prostrate upon the floor. In another temple I saw scores of priests participating in a ceremonial setting apart other men to the priesthood of those gilded gods. They had their theology, but what a vast difference there is between their faith and ours! Like us they believe in the knowledge and the power of deity. That is why they prostrated themselves in fear, trembling and pleading for mercy. But there was no light from heaven, no lifting up of the heart, no moral vision inspiring the soul to purity and love and good deeds. The gilded gods were as hard as the wood out of which they were made, and were looked to not to remake character, but only to reshape circumstance. But our God has that in him which banishes fear and lifts up our hearts and sets our hands to noble deeds. Hear the words of Jesus, two words: "Holy Father." Such is our God. Jesus Christ gave him to us, or rather he gave us to him, imparting to us the spirit that cries "Father." He called him Father and the world was flooded with a new hope. He also called him Holy, and said to those about him, "Be ye perfect as your heavenly Father is perfect." And surely that moral challenge was as truly in the will of God as his message of mercy. If Fatherhood means hope and assurance, Holiness means moral aspiration, and one dare not claim the peace of security, if one does not know the passion for goodness. One cannot accept the benefits of Fatherhood without accepting also the requirements of Holiness.

But the morality of Christianity is more than a challenge through its view of God. What God requires he gives. That is the deep meaning of the Cross. Jesus was "the Lamb of God that taketh away the sin of the world." The purpose of the Cross was moral. "The blood of Jesus Christ cleanseth us from all sin." The Cross is more than legal satisfaction. The atonement is more than a contract of fellowship sealed with blood. The fiery passion of Calvary, like the living coal that touched Isaiah's lips, burns out of fear and self-pity and despair, pride and selfishness, and subdues men's spirits to the will of God. Salvation is cleansing; it is a new birth, a new creation. It is a new kind of life in a new realm—eternal life in the Kingdom of God. And that means a spiritual life of fellowship in that invisible and most real spiritual order which is over all,—that order which Isaiah saw in the temple, and Stephen when they were stoning him, and John on the isle of Patmos. It means also a pure life in a moral order in which there is no place for anything that defiles. It means a socially dedicated life in a social order where no man can say "Am I my brother's keeper?" Whose law of life is love, and whose highest dream and hope is the untrammeled presence of Christ and his unquestioned rule as King of kings and Lord of lords.

Christian doctrine and Christian experience awake in men the urge to work that which is good. I speak of reality, not of mere profession and pretense. Paul protested that there was nothing unique in his experience of grace, and he would protest that there was nothing unique in his urge to do good. Around the world today the essential morality of Christianity is manifest.

In our mission work in China, for instance, we see the Christian spirit following human need further and further, and saying at an increasing number of points, "Such as I have give I unto thee." Our first missionaries first saw the appalling spiritual darkness, guilt, and despair which were the work of sin, and their answer was the gospel of grace, the gospel of Jesus Christ unto the salvation of the soul. Soon another need was seen in the intellectual poverty and superstition that fettered the spirits of men, and Christianity answered with Christian schools. Another need appeared in the diseases and pestilences that brought suffering and death and sorrow, and Christian compassion with its urge to do good began to build hospitals and in every possible way to heal the bodies of men and eradicate disease. And in more recent years Christianity has seen other needs; it has seen a poverty that not only keeps men hungry and dirty and cuts off life prematurely, but also makes self-supporting and growing church life an impossibility. And these needs and the spirit of Christ are compelling us to enlarge the work of foreign missions, to encourage and promote those economic, agricultural, and industrial movements that will make possible in China a vigorous church life and free the Chinese for a great spiritual advance. American missionaries can no longer go to China and preach the gospel without also living the gospel in doing what a Christian ought to do in the presence of all kinds of human need. The Christian missionary cannot give to the Chinese the spirit of the abundant life and then refuse to teach and heal and counsel and plan with them for further freedom. And you and I at home must understand that if Christianity is to represent Christ either at home or abroad it must follow human need wherever it calls, and answer in the spirit of this text.

"Let us work that which is good" is the vibrant echo of the ministry of our Lord himself. He went about doing good. At Nazareth he forecast his ministry as one of doing good and went forth to preach and teach and heal,—to deliver human spirits and unshackle human life, filling men with the life and light of God. That we must do also. "Let us work that which is good," but that which may by chance have a good effect sometime, somewhere, but that which is good when it is conceived and before it leaves our hearts. Paul is saying as Christ said, that Christian living must have the moral quality of goodness. Its deeds must be the calculations of love. Remember that deed of Mary's concerning which Jesus said, "She hath wrought a good work on me." It was not its originality, nor its prodigality that made it shine, but its love, sympathetic insight, and its fulness and simplicity of devotion that sought to do its best. In Christian morality good is a superlative. Mary's good work was her best work.—"She hath done what she could." That which is good is not out of an evil spring. It is not selfish, or dishonest, or false. Like love it seeks not its own. It is not of pride to be seen of men. It breathes no hatred. It nourishes no jealousy. Goodness seeks another's good and asks no recompense. It is born in hearts that know what love is, love that is akin to the love of Christ and such goodness lies at the very heart of Christianity.

## II

The Christian life then, urges Paul, is an adventure in goodness. The "mercies" of Romans one to eleven call for the morals of Romans twelve to sixteen. "Let us do good" is the inescapable voice of Christian experience and of the holy example of Christ. But something more is to be added. The morality of Christianity is not to be thought of as exclusive or provincial. The universal note must be added: "Let us work that which is good toward all men."

That was not easily said and less easily acted upon in the first century. The religions of the world were still provincial in their outlook and morals. Even the Jewish religion with its noble ethics and prophetic outlook was still Jewish.

(Continued on page 6)

# Editorials

SOUTHERN BAPTISTS AND SOCIAL SERVICE

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We have a suggestion or two to make with reference to the future efforts of Southern Baptists along the lines of social service. This is done with no desire or expectation that it will be final or determinative in the plans of the Convention, but with a modest hope that it may help in the solving of this problem which is now before us.

First, it is not a matter of very great consequence whether we call the group appointed by the Convention a Commission on Social Service or a Commission on Social Research. You may put both names in if necessary, that is Service and Research. The idea of research would seem to put the emphasis more on investigation of particular fields or departments. The name is not of primary importance.

But there is a matter of importance, and we think it should be clearly stated and determined. It is this: the Convention should clearly define the duties and the limitations of this commission. A definition often saves a great deal of controversy. And in this case to define, that is to delimit the functions of this commission would enable Southern Baptists to determine whether they want it or not. They can then vote intelligently. There is a good deal of uncertainty about it at present. And it is altogether possible that the duties of this commission could be so defined as to eliminate a good deal of the present opposition. It would at least enable us to know whether it is the thing we want or not.

It is quite probable that there are several fields in which this commission would be expected to function. We began with the one field of Temperance or Prohibition. It has spread more recently to cover at least half a dozen fields. Now with so many subjects for study, it seems that we are going to divide the work up among a number of brethren who may specialize in separate fields. One man ought not to be expected to know everything and to do everything. And he can't cover the earth. If there are 18 men on the commission why not have three of these delegated to study one item, such as prohibition; three another subject, as industrial relations, etc., etc. This will engage more workers and do better work. The chairman might act with all of them.

Another thing: the work of this commission hitherto has come to light only once a year, that is when the report is made at the Convention. And this is in a period of time so brief as to be entirely unsatisfactory, and often at an hour when few hear it. The benefit of work like this must be through proper publicity. This is its field and agency of service. "Whatsoever is made manifest is light." The value of this commission is in stirring up the sincere minds of the people, in awakening their consciences in this field of possible service, and thus provoking right conduct in individuals and right action by groups whether social or legislative. This commission will not be in partisan politics. It will not frame laws and not necessarily seek directly to influence legislation. But by producing a proper public conscience it will or ought to result in proper legislation. But this must be done in the same way that a newspaper influences legislation, by education.

Now this object cannot be attained by a once a year report on social service. That is just a little better than nothing. What these gentlemen want is to get their message before all the people twelve months in the year. They may provide any method of public discussion which seems good to them. But one method is always open and always the most effective, and that is through the denominational papers. Use any other papers you may or can. But the religious paper is the best avenue of approach. Twenty

times as many people may be reached in this way as are reached in a convention and the opportunity comes every week in the year.

There is another reason why this is a better way to arrive at the truth and do the work than through a once a year discussion at the Convention. It is this, our people when they read an article in a paper have the opportunity of thinking soberly and coming to sound and sensible conclusions. In a discussion before a crowd, there is a mob psychology that determines an issue. It is done in a hurry. It is done by impassioned appeal, by magnetic personalities, by flights of eloquence. There is nothing like eloquence to keep people from thinking. They are simply carried along by emotion. Our people must think these things out in quietness and sobriety. And they must all have a hand in the thinking. Our convention reports are too long. You are tired before it is half read. Newspaper articles are sometimes too long, but generally they are not one-fourth as long as a convention report. Now we need to think on these things.

—BR—

## MISSISSIPPI COLLEGE COMMENCEMENT

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The commencement exercises at Mississippi College this year were of unusual interest, as some special features characterized the program. There were the usual speaking contests, and we give elsewhere the awards made. The sermon Sunday morning by Dr. Kyle M. Yates will abide as a blessing in many lives. Dr. Yates is distinguished for many things, but Mississippi College people are interested in him for the further reason that he married Miss Margaret Sharpe, the daughter of Prof. J. M. Sharpe long-time professor of Mathematics and Mrs. Sharpe who is still affectionately remembered in Clinton. The congregation taxed the capacity of the church building. The faculty and graduating class made an imposing appearance and special visitors received honorable mention, among whom were Dr. J. W. Lee, Judge J. H. Price and Sen. E. B. Robinson, the three surviving members of the class of 1885.

These three gentlemen were also on the program for the afternoon in which a memorial arch forming a part of the gateway to the campus was dedicated. This is a worthy memorial to men who have given fifty years of service to their country and to every good cause. Dr. Lee is the well known pastor at Batesville who is one of the most faithful ministers in the state. Judge Price is an eminent lawyer of Magnolia, at one time on the supreme court bench of the state. He is not only a great lawyer but has always taken an active part in the denominational life and work. Mr. Robinson's work has been in the neighboring state of Louisiana, with his home at Bernice. This memorial gateway is a joint contribution honoring the classes of this year and of fifty years ago. It is both beautiful and impressive, built of face brick and handsome stone. It makes an appropriate entrance to a beautiful campus. At the dedication of the part memorializing the class of 1885 addresses were made by Judge Price and Mr. Robinson, Dr. D. M. Nelson, and the prayer was offered by Dr. J. W. Lee. In the dedication of the arch in honor of the class of 1935 on Monday afternoon presentation was made by Mr. Chas. Lewis, acceptance by President D. M. Nelson, and the dedicatory prayer was by Dot. M. Nelson, Jr.

A memorial fountain was presented by the class of 1934, Mr. Clarence Morris making the presentation address, response by Dr. Nelson and prayer by Mr. Van Owen James.

There has probably never been a more beautiful feature of the commencement program than the presentation on Sunday afternoon of the portrait of Dr. Algernon Jasper Aven to the college by members of his family. Dr. Aven passed away about two months ago after forty-five years of great service to the college and

the denomination. No man has served the institution so long or more faithfully. No man is more deserving of being honored and remembered. The memorial address was made by Dr. Gaines S. Dobbins of the Louisville Seminary, a former pupil of Dr. Aven, and one of the many whom Dr. Aven influenced to become a Christian. Dr. Dobbins could speak from personal knowledge and out of a heart of affection and genuine esteem for the character of this great servant of the Lord and humanity. For this occasion the chapel was filled with friends and admirers. The portrait is a splendid production of an artist in Washington. It is life-like and a worthy production. The portrait was presented by the grandson of Dr. Aven, Mr. Aven Whittington, son of Congressman W. M. Whittington. The acceptance address was by President Nelson. Mr. Felix Arnold rendered a vocal solo. The portrait will be preserved in the College Library.

While music characterized all the exercises of the college commencement, there was a special musical concert on Sunday evening given by the Glee Clubs of the two colleges and by the college band. The alumni luncheon was given at the college dining hall at one p. m. on Monday with appropriate speeches.

The graduating exercises were on the campus Monday afternoon, with the baccalaureate address by Dr. Alfred Benjamin Butts, chancellor-elect of the University of Mississippi. Degrees were conferred on fifty-six whose names we hope to give elsewhere.

—BR—

Program of Southwide B. T. U. Convention opened Wednesday evening in Clinton, the opening address by Dr. J. B. Lawrence.

Kidnapping has broken out anew on the Pacific Coast states. Of course it is all due to prohibition!

The G. M. & N. Railroad must be pleasing the people. They recently paid back a loan which they secured some months ago from the R.F.C.

The last day of the Convention in Memphis there were so few in attendance as compared with previous days that an appropriate scripture reading would have been, "A remnant shall return."

Mississippi College conferred the honorary degree of D.D. on Rev. J. G. Chastain and Rev. J. B. Quin. The degree of LL.D. was given to Dr. W. T. Lowrey and Mr. Frank Leavell. These honors were worthily bestowed and will be worthily worn.

The Citizens Temperance Union of Mississippi is preparing an inquiry to be sent to all candidates in the state for legislative and executive offices to ask their stand on the prohibition issue. The purpose is to enforce the prohibition laws we have and pass more strenuous laws in the next legislature. Every man and woman in the state who loves righteousness should get behind this movement for the deliverance of our commonwealth from the grip of the liquor business. And don't forget to bring some pressure to bear on the federal government which today is the patron saint of bootleggers.

At the commencement exercises of Mississippi College on Monday evening the following prizes and awards were made: The prize for excellence in football, scholarship and spiritual culture went to Mr. Earl Fortenberry, given by Rev. R. A. Eddleman. The prize for the best kept room went to Messrs. Dan Wilson and Joe Ed Taylor, \$5.00 each; next best to Mr. Habib. The prize for best work in biology and best prospect for future work went to Mr. Francis C. Coleman. Mr. Wm. H. Willis received the award for best work in Latin, given by Dr. Hillman Brough in honor of Dr. Aven. The prize for best scholarship given by Dr. Brough went to Dotson Nelson, Jr. The W. M. U. scholarship of \$150.00 went to Mr. Engel. This is always given to a ministerial student who ranks first.

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## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

### RIDGECREST

For the first time there will be a joint conference on State Missions and Home Missions in Ridgecrest from August 4th to 10th inclusive. Heretofore various phases of the work of the denomination have been discussed. Dr. J. B. Lawrence, Secretary of the Home Mission Board, conceived the idea of having a joint conference of several days for the purpose of bringing to the attention of our people our Home Mission and State Mission work. Programs of this conference can be had from our State Board office for the asking. The program will later be given to the state papers also.

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### JUNE—CHRISTIAN EDUCATION

The month of June for a number of years has been set apart as Christian Education month, at which time the work of our various colleges has been brought to the attention of the Sunday schools.

This year the only difference will be that instead of taking an offering for Christian Education in general, the offering will be for ministerial student aid in Mississippi College. The chairman of the Ministerial Board will communicate later with the superintendents explaining the necessity for a liberal offering.

The Sunday schools are being asked to contribute this year ten cents per pupil for this important work. It will be so easy to do this if the matter is properly presented to the schools. Any child should be willing to deny himself of some non-essentials in order to contribute his ten cents to this worthy cause.

It should also be remembered that this offering for this purpose was ordered by the State Convention in its last session. The Convention realized not only the importance of stressing Christian Education, but of ministerial student educational as the most important part of Christian Education. It also realized the fact that many of our worthy students are unable to obtain an education without the assistance of their brethren.

So, all the funds contributed through the Sunday schools during the month of June will be designated for ministerial student aid in Mississippi College. In our seminaries there is a student fund which aids those students who are unable to take their courses without such help. Hence, there is need for an offering for the students at Mississippi College to be used in preparing them for their seminary courses which come following the completion of their college courses. Many of these students have families to support, and are unable to make the grade without the help of friends.

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### THREE MONTHS TITHING

Attention has been called already to three months experiment in tithing. If our people will tithe during the months of September, October and November and are not satisfied with the results, we shall keep silent for a while on this important subject. If they will tithe conscientiously, systematically for the three months named, all of our obligations for this year will have been met by the close of the year. This statement is made without fear of successful contradiction and even before the crops give any assurance of harvest. The statement is made because of the writer's faith in the Bible's promises, and also based upon experience and observation.

Here is what tithing did for one church for a period of three months:

1. A young lady who was giving \$.25 each week now gives \$2.50 each week.
2. A young man who was giving \$1.00 each week now gives \$3.00 each week.
3. A woman who was giving \$4.00 each month now gives \$7.50 each month.
4. A boy who was giving \$.10 each week now gives \$.30 each week.

5. A man who was giving \$1.00 each week now gives \$15.00 each week.
6. A girl who was giving \$.10 each week now gives \$.25 each week.

7. A young lady who was giving \$.50 each week now gives \$2.00 each week.
8. A man who was giving \$2.00 each week now gives 10.00 each week.

9. One church which tried this plan increased the cash receipts 100%.
10. Another church increased its receipts during this period of time 260%.

All churches which have tried the plan have received great spiritual blessings.

The laymen of Texas are launching a three months tithing campaign. An effort is being put forth to enlist every church in the State in this movement. The "Prove Me" period is July, August and September. We are asking for September, October and November. This challenge to "Prove Me" comes from the Lord. The acceptance of the challenge for three months will pay local church debts, running expenses and Convention debts.

### S. O. S. CALL FOR ORPHANAGE

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We have bills past due and no money. Insurance on our property is due and no money to pay. We are three months in arrears with other bills and our creditors are impatient. We made a strong appeal through 120,000 copies of the Baptist Home News sent to every Baptist organization in the state urging a liberal Mothers' Day offering and received only about 10% of the amount ordinarily received at this time, which leaves us in an embarrassing financial condition.

What will 250,000 Mississippi Baptists do about this condition? This is a Mississippi Baptists responsibility and we are appealing to you to come to the rescue of 260 orphan children. We regret to make this appeal but it is absolutely necessary that something be done and done now and we are asking God to put it on the hearts of every Baptist in Mississippi to do their part in relieving this situation. If your church has not made a special Mothers' Day offering it is not too late now.

Martin Hemphill, Acting Supt.

—BR—

A good meeting is in progress at Calvary Church, Greenwood, Dr. W. E. Farr assisting Pastor H. L. Byrd. Ten additions early in the week, 3 by baptism and the work goes on. Dr. Farr preaches a whole gospel and is the Lord's man. There have been 30,000 bricks placed on the lot and the walls will soon be going up. They ask your prayers.

Pastor W. L. House had brother Silas Cooper of Sardis with him in a week's meeting at Courtland. He reports excellent sermons and the people greatly helped. The interest and congregations grew to the end. Brother Cooper was licensed to preach by this church as was also his twin brother Paul now in Tampa, Fla. These brothers were together for a few days during the meeting.

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### Hernando:

Bishop C. O. Cook who is pastor at Hernando and beloved by everybody in DeSoto County had arranged for all the pastors of the county to call off their services so that the people could attend the missionary rally which he had planned at Hernando for Sunday, May 19. His enthusiasm seemed to be contagious for we never heard Drs. Crittenden, Leavell, McCall, Bequer and Miss Marsh do better. There was no reducing done at Hernando.

## LET'S GO

By A. L. Goodrich, Circulation Manager

### GOING PLACES

#### Hattiesburg:

It rained down telegraph poles but evidently the folks at Hattiesburg and that vicinity had been at work for a fine crowd was on hand for the missionary program which was given in Petal-Harvey church of which Rev. A. C. Parker is pastor. We are under everlasting obligations to all the good people of the Lebanon Association for many favors. Deacon S. E. Travis not only took us out to Petal-Harvey in his car but heard Dr. Harvey assure us that a vigorous Record campaign would be put on in their church shortly. Many fine things were told us concerning the work of all the Hattiesburg pastors.

On Tuesday night we were privileged to speak to the people of the Main Street Church shepherded by the princely pastor, J. A. Barnhill. They were in the midst of their annual Mission School and the attendance was good.

We were delightfully entertained in the home of brother and sister Frank Montague.

A visit to Woman's College was greatly enjoyed as were short visits to all the pastors living in Hattiesburg who were to be found. The Hattiesburg pastors are a busy lot.

#### Rocky Ford:

Perhaps the largest crowd that we have yet had greeted the visiting brethren and sister at Rocky Ford where that very live wire, Martin J. Gilbert is pastor. We understood that every church in the association was well represented and how appreciative they seemed. And just one look at their dinner and we decided not to reduce any that day.

Several people from Lucedale spoke appreciative words of their good pastor, Rev. G. S. Jenkins.

#### Clinton:

From the gracious way we have been treated at Clinton, we are wondering if the Clinton people haven't mistaken us for their pastor. Fresh vegetables, fruits and friendliness have been showered upon us though we have been residents of Clinton but a week. We like Clinton.

#### Coldwater:

Upon invitation of Pastor Grafton we spoke to his people at Coldwater on Sunday night on the subject of Missions. And even rains have some advantages. Though it cut the size of the crowd, it was raining at quitting time, so we just talked on. But they were good sports—none left—it was raining too hard.

Brethren Bequer, McCall and the writer were delightfully entertained in the home of Pastor and Mrs. Grafton. He had planned to take us to Sardis to catch a night train, but the torrential rain made the roads almost impassable. However, he did his best. He offered to loan us bathing suits.

As usual, at all the above places, numbers of people were glad to subscribe for their OWN Baptist paper when given the opportunity.

### BARGAIN OFFER

The Record has secured some copies of that most interesting book

### SOME FRUITS OF THE GOSPEL

By Dr. Geo. W. Leavell

While they last they are

#### FREE

With a yearly subscription to the Record at \$1.50—new or renewal,

or

Though it was published at \$1.00 you may buy a copy for 50 cents.

## CONVENTION SERMON

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(Continued from page 3)

It paid scant attention to aliens and strangers and outcasts. And it was a sharp two-tongued lash that Jesus laid upon the leaders of Israel when in the parable of the Good Samaritan he suggested that it was easy for orthodoxy to be blind to moral obligations, and that there were heathen men who surpassed them in goodness. Their morality said, "Thou shalt love thy neighbor and hate thine enemy." His morality replied, "Love your enemies, and pray for them that persecute you, that ye may be sons of your Father who is in heaven: for he maketh his sun to shine upon the evil and the good, and sendeth rain upon the just and unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Ye therefore shall be perfect as your heavenly Father is perfect." He astounded the religious leaders by his strong dual emphasis upon the reality and the universality of moral obligation. He surprised his disciples and the Samaritan woman by his lack of race prejudice. His goodness overleapt all barriers of sex, race, religion, class and condition. Only once did he seem to hesitate at a racial barrier, but in that seeming harshness toward the syrophoenician woman he was showing his disciples the utter folly and impossibility of limiting the moral responsibility of a Christian spirit to a nation or a race.

Paul reiterated again and again what he saw and heard and felt in Christ. He preached a moral reality and passion that must express itself in an overleaping desire to do good to all men. It meant in that day the returning of good for evil, the banishment of hatred on the part of Jew and Gentile alike; it meant the abandonment of trickery and deception in trade, and giving to the poor, pagan poor as well as Christian poor, out of scanty resources; it meant that the strong must bear the infirmities of the weak, and lift up those who stumble. In short it meant an attitude of helpfulness that was positive, open-eyed, and unhampered by any artificial barriers. It saw all men as brothers and human need as Christian opportunity.

"Let us work that which is good toward all men." Can we measure the meaning of that principle in our day and in our streets? "Toward all men." There are the members of my family, the friends of my neighborhood, the people of my church and my clubs, my partners in business, and those upon whom I depend for a livelihood. To do good toward these may be a pleasure. But there are others. The Negro servants, the Negro families living in the alleys of our cities and in the shacks on our farms, the noisy neighbors who do not fit in, the Jews, the other races of different color and customs, the competitors, the exploiters, the atheists and heretics, all of these are but the beginning of the roll call of the kinds of people that fill my world, my little world that I touch daily. It is a world that tries my soul. It excites my prejudices, gets on my nerves, costs me money. It makes me afraid. One Jew or Catholic makes me think kindly of the Ku Klux Klan. One foreigner makes me think in terms of big armies and navies. It is no easy thing to do good toward all men in my little world. One must first be good and then keep his heart warm by dwelling constantly upon the goodness of God.

Paul uses one expression here which someone may lean upon to ease his burden. He says "As (or while) ye have opportunity." Now in that day life was thus limited, the door of opportunity was not large, and the path of opportunity was neither wide nor long. But not so today. We touch our world at a hundred points more quickly and more powerfully than a first century Christian touched his at one. We no longer live in our little personal world, but in the world of nations and races and vast interrelationships. No longer are our attitudes concerned with persons alone and directly, but with

institutions and movements and with men as they are related to them. Doing good to all men draws us to face the question of war, and to face it in the light of Jesus Christ and the Cross of Christ. It draws us to face our extreme nationalism in the light of Christian internationalism and the foreign mission enterprise. It draws us to face racialism and our duty as a favored race and as Southern Baptists toward another race whose millions share our particular faith, walk the same streets with us and work in our fields and factories. It draws us to face the inhumanities of an economic and industrial system whose chief principle is self-interest and whose chief passion is profits. The challenge to Christian moral action comes to us today through broader doors and from greater distances than ever before in Christian history. I suggest no program of action, but I do remind you that Christianity must play a part. The Christian conversion experience is a moral experience, the Christian motive is a moral motive, the Christian life is a moral adventure, and the Christian mission in the world is one of moral transformation whose achievement hinges upon the quality of soul that we call goodness toward all men.

## III

The final emphasis of our text, however, is not on the universal note. Paul adds, "And especially toward them that are of the household of faith." We are debtors to all men, but we are not debtors to all men equally; we owe a special moral obligation to our fellow Christians. Goodness owes its first duty at home.

Is that emphasis an anti-climax? I confess that I used to think so. That word "especially" seemed to surrender something, to retreat from the high position from which one could see the whole world at once. Men love the mountain tops. There is a thrill in the far distances and magnificent panoramas. We Christians are warmed by those all-inclusive words, "the world," "all the world," "all the nations," "all men," "all things," "always." "Let us work that which is good toward all men." In these words a universal religion calls for universal goodness. But then comes the narrowing word "especially" that brings us back home to do our first work there. Anti-climax? To the mere dreamer and romanticist, yes. But to the missionary who wanted to see Christ crowned King in all the world, no. There was no retreat, no provincialism came out of hiding, no incipient ecclesiasticism, but the insight of a prophet and the wisdom of a statesman who knew that the "fundamental condition of successful war is the impregnability of the home front," that the evangelization of the world waits upon the moralization of the church. For the home front in Christianity is the Christian community, the church, the household of faith. World consciousness must not discount Christian consciousness, nor the brotherhood of all men destroy the unique brotherhood of believers.

If Paul could be challenged to give his reasons for this final emphasis he would begin there with the word "brotherhood" or "family." One is our Father and all we are brethren, bound by a common faith and experience in a common sonship to God and brotherhood with one another. To recognize that kinship and honor it with a special love and care is not to disparage other relationships. The reasonableness of that appeal must not be lost upon us, for the choice of the terms associated with family relationships to symbolize the Christian bond was made by our Lord himself. Christian fraternity must be restored to a high place in our loyalties. The ties that bind our hearts in Christian love we must cherish, knowing this, that if our churches are to live and be strong and effective in their mission to all men they must be supported from within by the power of brotherly love.

Paul would remind us also, no doubt, of special conditions of poverty and social ostracism that made the early Christians everywhere almost wholly dependent upon one another for sympathy and help. Judaism and paganism to-

gether had seen to that. And for Christians to have failed Christians in that day would have been to leave them in hunger, loneliness and despair, and thus to have brought disrupting disaster upon the Christian movement. The necessity of circumstance had a part in the final emphasis.

After a brief word about such things the spirit that spoke in that first century would turn to us of the twentieth century and say that the exhortation holds. The world is not herding us together and marking us for persecution, but it is doing something worse: it is assimilating us, drawing us to its own moralities, breaking down our spiritual loyalties, and making us forget our mission. And we need one another desperately to save us from ourselves, our attitudes and the inviting world. Like Simon Peter we, too many of us, find ourselves denying the deepest facts of our experience, and dishonoring him for whom we would gladly die. We need one another, not to be critics, but brothers, even as the disciples needed one another on the eve of the crisis of Calvary. Recall how they went with Jesus to the upper room to observe the passover. There was the basin with the water, but not one of the twelve was in a mood to serve. They were thinking of place and power. They had the dust of the world not only on their feet, but on their hearts, and that in an hour when humility and brotherliness ought to have been at their best, Jesus saw, and himself arose from the table, girded himself with a servant's apron, and washed their feet, and said, "Ye also ought to wash one another's feet." "You ought to help one another keep clean." And that call with its special emphasis comes home to us in a day when the air is full of dust. We are tempted to deny him, to betray him for silver, to fight among ourselves for position, to violate truth and honor, and bestow upon a secular world the loyalties that belong to the household of faith. We need one another desperately. We ought to wash one another's feet, to help one another keep clean.

Our own peril calls us, but not that alone. Many people in the world are saying that Christianity does not have the moral resources adequate to produce a peaceful and well-ordered society. They are challenging the power of Christ to destroy selfishness. Love, they say, fades as it passes beyond even the simplest primary relationship. Christianity may give to an individual a sense of security and create a certain inward peace and hope of peace in another world, but as between man and man and groups of men they deny that it has power to conquer. That is our challenge, and it cannot be dismissed. We must take it up and in all earnestness dedicate our generation to making Christianity Christian. And that is not done by taking the name, but by establishing a fellowship of unselfishness, unalloyed and positive, free from self-seeking, dishonor, jealousy and strife. We, all of us, in a fresh dedication of ourselves to the moral idealism of Jesus must find and prove his power. For until Christianity can point to churches and Christian communities, as the rule rather than the exception, and say, "Behold here and here and here the power of Christ to make a society after the pattern of his principles of purity and love and service," we have no acceptable answer to the unbelieving world. In the churches Christianity has its easiest opportunity of social success. These men profess a common experience, a common faith and loyalty, they subscribe to the same high motives. There through association in worship and a common task men have an opportunity of understanding one another and every incentive to adjustment. Therefore, if the church is the home of dis-harmony that defies adjustment, of self-seeking that tramples upon another's welfare, of jealousy that has no praise for another's worth, of dishonor that shames and destroys,—if Christian morality cannot succeed in a professedly Christian group then it cannot be made operative in a workaday world, and

from the world. Much church three dates of ins the fact strong these overcome a person believe exhort magic. It is not who are self-de as pro the un "So that w ly to our faith." Central Where of war all the he has. When thirty geon and sa of this citals. But the scern w marve in the especi sage. I of geon moder wave. I disc still 1 and pl Alva. I sa listen inders that n had be ringin as it firs peated ished him; in tha ent w talked Edison nails, of thi Ameri tionali the m these and l really work; in suf say, "things this? locked and g God s than a you, c cattle

from the social point of view to Christianize the world would not be to save the world.

Much of the failure of morality in our churches is due, no doubt, to a combination of three things: a too easy acceptance of candidates for membership, an indifferent program of instruction in Christian moral principles, and the failure to establish by constant emphasis a strong tradition of unity and mutuality. And these things are not adamant. They can be overcome. I speak not as an unbeliever, not as a pessimist. I believe in the power of Christ. I believe also in the timeliness of the apostle's exhortation, for the power of Christ is not magical or automatic. It is for men who claim it. It is mediated through consecrated personalities, who are willing to leave all and follow him in self-denial and sacrificial brotherhood. For such as proof and witness of the reality of our faith the unbelieving world waits. And Christ waits. "So then while we have opportunity let us work that which is good toward all men, and especially toward them that are of the household of faith."

—BR—

#### SPURGEON LISTENING TO EDISON

By Rev. A. Cunningham-Burley

Central Baptist Church, Putney, London, Eng.

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When Walt Whitman returned from the seat of war he was continually thinking, "How would all this have looked to Emerson? What would he have thought and said of such happenings?"

When the gramophone first came in, some thirty-five years ago, I remember Charles Spurgeon listening eagerly to the tones and tunes and saying, "What would C. H. S. have thought of this? How he would have revelled in these recitals and re-echoings."

But there have been unimaginable advances in the scientific world, since then. Of all the modern wonders, broadcasting seems to be the most marvellous. There seems to be a touch of miracle in the immense and unrestricted use of wireless, especially in broadcasting the preacher's message in the interests of the Kingdom of God.

I often find myself wondering what Mr. Spurgeon would have thought of the facilities of modern wireless, with all its peculiarities of wave transmission and magnetic momentum. But I discovered quite recently that Spurgeon was still living in the early days of the telephone and phonograph, that he "listened in" to Thomas Alva Edison. These are his actual words:

I sat yesterday with two tubes in my ears to listen to sounds that came from revolving cylinders of wax. I heard music, though I knew that no instrument was near. It was music which had been caught up months before, and now was ringing out as clearly and distinctly in my ears as it could have done had I been present at its first sound. I heard Mr. Edison speak: he repeated a childish ditty; and when he had finished he called upon his friends to repeat it with him; and I heard many American voices joining in that repetition. That wax cylinder was present when these sounds were made, and now it talked it all out in my ear. Then I heard Mr. Edison at work in his laboratory: he was driving nails, and working on metal, and doing all sorts of things, and calling for this and that with that American tone which made one know his nationality. I sat and listened, and I felt lost in the mystery. But what of all this? What can these instruments convey to us? But oh, to sit and listen to the gospel when your ears are really opened! Then you hear God himself at work; you hear Jesus speak: you hear his voice in suffering and in glory, and you rise up and say, "I never thought to have heard such strange things! Where have I been to be so long deaf to this? How could I neglect a gospel in which are locked up such wondrous treasures of wisdom and knowledge, such measureless depths of love and grace?" In the gospel of the Lord Jesus, God speaks into the ear of His child more music than all the harps of heaven can yield. I pray you, do not despise it. Be not such dull, driven cattle that, when God has set before you what

#### THE BAPTIST TASK AND THE BAPTIST PAPERS

By E. P. Alldredge

Secretary, Department of Survey, Statistics and Information, Baptist Sunday School Board

—O—

Today, as yesterday, a five-fold task faces Southern Baptists—the task of enlightenment, enlistment, indoctrination, inspiration and cooperation. Does any one, in his right mind, imagine that our great denomination, now comprising 4,200,000 souls, of all grades of intelligence and geographically scattered all over eighteen states in the South and the Southwest, can successfully approach, to say nothing of working out, this five-fold task without an informing, inspiring, indoctrinating and constructive denominational press? It is simply preposterous!

#### Our Fundamental Failure

Alas, right here is the one big secret of all Southern Baptist failures—we have given more attention, more time, more effort and more money to our schools, hospitals, and all other phases of our work than we have to the task of informing, arousing and indoctrinating our people throughout denominational papers—and we are paying the price!

#### Violating Two Baptist Principles

We are likewise violating two of the best-known basic principles of Baptist life and work and wondering why our cooperative program does not take hold of all our churches and all our people. For it is well known (1) that no Baptist organization, agency or institution can become effective or efficient except and until it builds up a great well-informed constituency—that Dr. Grambell was right when he said that "Baptists do not work well in blind-brides." Then (2) we have known that it is a crime against all that Baptists hold and teach to go on giving expert information to a select group of our people, while allowing the great masses of our people to grope and blunder and flounder along in almost total ignorance of the needs and opportunities of Baptist work throughout the world.

#### The Challenge To Let Our People Know

The greatest single challenge before Southern Baptists today is the challenge to find a way or make a way, whatever may be the cost, to let all our people know all the facts about the needs and opportunities of Southern Baptist work. With 800,000 Southern Baptist homes, having in them almost 3,000,000 church members, with no denominational paper in them—nothing to tell them about Southern Baptist life, teaching, work, needs and opportunities, nothing to give them a vision of the great Kingdom of our Lord—we are simply doomed to failure, or to mediocrity, at best and we will live and die and never even know what great things Southern Baptists might have done, if only we should have let them know!

#### Treating our Papers As Step-Children

Taking the South as a whole, 68 per cent of our 4,200,000 Southern Baptists are unenlisted! But why is this? They do not know; and, without their Baptist state paper, they do not have a chance to know, about the needs and opportunities of our Baptist work. And so long as our leaders go on treating our Baptist papers as step-children in the Southern Baptist family, we are not going to escape from this tragic situation. We cannot go on playing down or neglecting outright the priceless value of well-edited, constructive, informing, arousing, indoctrinating denominational papers, and prosper!

#### Why These Do-Nothing Churches?

Last year (1933), 8,342 of our 24,270 Southern Baptist churches gave not one cent to any mission and benevolent cause—not even to the orphans—a perfectly tragic situation! But this situation came about (1) because not a single denominational paper went into any of the homes of the members of these do-nothing churches,

angels desire to look into, you close your eyes to such glories, and pay attention to the miserable trifles of time and sense.

and (2) no denominational worker or missionary went into these churches and laid the causes of our Lord on their hearts. These churches, like all other Baptist churches, must know—and Southern Baptists are not letting them know. Then, we are professing to wonder why they don't cooperate!

Is it not high time that we really started helping our denominational papers to come into the larger day and the larger place of usefulness which they deserve—the place which they must occupy if our Southern Baptist Zion is ever to discover and utilize her real strength?

#### Some Things To Do About It

1. Take it yourself. Make it a certain thing that your state paper comes to you and that you read it regularly.

2. Build programs on it. Make a definite place in your general or department programs during November to present this matter and urge that every Baptist home receive the paper. Make arrangements to take subscriptions.

3. Get in touch. Make contact with the editor or other representative of your paper and get any special club subscription rates or other plans that are offered.

4. Use the paper. From time to time make reports to the paper of the work of your church and Sunday school. Then frequently call attention to news items and articles occurring from week to week. Urge especially that the Sunday school page be read each week.

5. Put it in the church budget. Lead up to the time when your church can see the value of sending the state paper to every home. Your editor will be glad to help you in urging and presenting this matter.

—BR—  
READ—DO—REAP  
—O—

#### The Church Paper

Three items, which have been called to our attention recently, have greatly re-enforced our conviction as to the value of the church paper. The editor of the Baptist Witness in Florida is quoted as having made the statement that the editors of that denomination had made an investigation which revealed the fact that practically nine-tenths of the total sum raised by the Baptists for benevolences is contributed by those who subscribe for their church paper. To the same effect, is the statement of the pastor of a Methodist Church in Florida. That pastor says that he takes the collection for the benevolences himself, and that eighty per cent of the total amount contributed for benevolences comes from those who read the church paper. On the very day that we were told these things a preacher from another conference spoke to us about publicity for a certain conference project for which he is responsible. He said frankly that without the support of the church paper, worthy and needy as the cause is, it would fail. We do not lose sight of the fact that the people who are most loyal to the program of the church will take the church paper; but we know that it is equally true that those who are best informed as to the enterprises of the church will be its staunchest supporters in all that it undertakes. We believe also that, without the support of the church paper, many of its worthiest enterprises would be doomed to absolute failure. But no paper can give effective promotional support, no matter how worthy the cause may be, unless it shall have financial support to make it possible to render that service. We do not hesitate to say that we believe that one of the very first items in the program for the year's work should be an adequate provision for the church paper. It may be placed in the local budget, or it may be sustained through individual subscriptions. It makes no difference as to the method. It is vitally related to everything that the church undertakes, and it should have a cordial and a substantial support.

—New Orleans Christian Advocate.

—BR—  
The church at Pelahatchie has called W. L. Head as pastor and it is thought he will accept.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Young People's Secty.—Miss Edwina Robinson Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Missionary Topic for June: "Lifting the Banner in the Land of the Southern Cross." We are printing some interesting facts with which to supplement the circle program.

### Praise the Lord

It was a warm Wednesday night, the week after Thanksgiving, when some sixty-odd members of a Rio Baptist church gathered for their weekly prayer meeting. Before hearing the requests for prayer that always occupy a salient place in the midweek service, the pastor directed the thoughts of those present into the channel of praise for the blessings received during the year so near its close. Among others, the following are some of the expressions of gratitude to God for His blessings.

D. Isabel thanks the Lord for having been laid off from work in the factory during three weeks because during that time she was able to attend all the services at the church. Working from two until ten p. m., only on Sundays can she unite her worship with that of the other members of the church. Her hand was badly mangled in a machine and subsequent infection almost cost her her arm, but all of that is forgotten as she praises the Lord for that period of enforced rest and loss of wages which permitted her to attend the almost nightly services of the church.

Otto, a young man who because of the opposition of his family had to wait almost a year (until he came of age) to make his profession of faith, rises to praise the Lord for the persecutions he has suffered during the year since his baptism. His father, mother, and sisters have carried on a steady campaign of ridicule and mistreatment which only fanatical minds steeped in Catholicism seem capable of planning and carrying out. Never missing a service, Otto has testified steadily to the change in his heart that transformed him from a sinful young man whom the young people of the church went out of their way to avoid meeting on the streets, into a radiant follower of the Master.

D. Feliciana thanks the Lord, among a number of blessings, for the friendly attitude of the unsaved people she has visited during the year. Instead of indifference or opposition, she encountered great interest and desire to know the plan of Salvation, and some have already accepted Christ as their Savior.

D. Severina, who for a long time was the only Christian in her family, praises God for two more members of her family who during the year have given themselves to the Lord.

One member, a humble day laborer, thanks the Lord for His blessings on the open air preaching services a group of church members have carried on from Sunday to Sunday during the year in an out-of-way place where a year ago the gospel had never been preached. A group of more than 30 men, women, and children, walk the long distance once a month to attend S. S. at the church, and before long a S. S. is to be organized among them.

D. Georgette praises the Lord for the spiritual meetings of the W. M. S. and the growing cooperation of the women in making evangelistic visits. (The members of the W. M. S. averaged over 6 visits a piece to the unsaved during the month of October. Two of those visited are to be baptized soon.)

One of the brethren thanks God for the har-

## X W. M. U. CAMPS

for

### Girls' Auxiliaries

### Young Woman's Auxiliaries

### Royal Ambassador's Chapters

#### GIRLS' AUXILIARIES (Junior and Intermediate)

Hillman College—July 22-25.  
Meridian (Camp Maridale)—July 29-Aug. 1.  
University of Miss. (Oxford)—Aug. 5-8.  
Moorhead Junior College—Aug. 12-15.

#### YOUNG WOMAN'S AUXILIARIES

Hillman College—July 22-25.  
Meridian (Camp Maridale)—July 29-Aug. 1.  
University of Miss. (Oxford)—Aug. 5-8.  
Moorhead Junior College—Aug. 12-15.

(Girls' camps begin at 10 A. M. on the opening date and close at breakfast on the closing date. Girls bring picnic lunch for the opening day.)

#### ROYAL AMBASSADOR CHAPTERS

Hillman College—July 25-27.  
Meridian (Camp Maridale)—Aug. 1-3.  
University of Miss. (Oxford)—Aug. 8-10.  
Moorhead Junior College—Aug. 15-17.

(Boys' camps begin at 10 A. M. on the opening date and close with lunch on the closing date).

Find the camp nearest you and attend that one.

**COST**—\$2.75 per person for each camp. The name and registration fee of 75c (which is a part of the \$2.75) must be sent in NOT LATER than 5 days before your camp begins. BE SURE and state which camp you plan to attend. Send all reservations to:

EDWINA ROBINSON, Box 530, Jackson.  
Bring—(Girls)—Bible, pencil, sheet, pillow, lunch for the opening day, G.A. manuals.  
(Boys)—Bible, pencil, sheet, pillow, R.A. manuals.

**SPEAKERS**—Miss Pearle Bourne; W. H. Carson, Africa; Mrs. W. H. Carson, Africa; Noble Y. Beall, Home Missionary; Jane Pinnix; Evie Landrum; District Young People's Leaders and others.

mony and peace that has reigned in the church during the year.

D. Arlinda thanks the Lord for the trials and tribulations through which she has passed. A baby, after a prolonged illness, was taken; and a fanatical neighbor has carried on a persistent campaign of persecution that has tempted her at times to weaken. The few times she has had to leave the house for a short time with no one to keep watch, the persecuting neighbor has come into the yard broken off flowering plants, pulled up others, and the last time carried off all her potted ferns, placing them in plain view of the house in her own yard, in the hopes, apparently, of provoking a discussion, which so far she has not succeeded in bringing about. D.

Arlinda is praying that the Lord will give her an opportunity to help her neighbor, thus heaping coals of fire on her head and opening the way to talk to her about the love of God.

Dinah, the consecrated president of the Y. W. A. and the superintendent of the Junior Department of the S. S. praises the Lord for the increasing interest manifested by her father in spiritual things, indicated by his regular attendance in the church services and daily Bible readings at home, and asks for prayers that he may give himself completely to the Lord.

D. Maria has a heart full of praise for the physical protection the Lord has given her during the year. Fearful before her conversion of the dark streets and unsavory neighborhood which she had to traverse, since she accepted the Lord three years ago she has attended the services regularly, many times walking the mile after 11 o'clock at night without the slightest fear and without being molested by any one. A widow, she lives alone in a small ramshackle house that any thief could easily break into, but has never been disturbed. The neighborhood on top of the hill where she lives is being slowly but surely transformed by the quiet, steady testimony to the power of Christ to cleanse the heart of life.

Other notes of praise were sounded but these are sufficient to indicate the melody of thanksgiving that rises from the hearts of humble Brazilians saved to lives of victory and blessing through the witness of those who since the day of Dr. Bagby began his blessed ministry, have been proclaiming the unsearchable riches of Christ.

"I will bless the Lord at all times; His praise shall continually be in my mouth."

—Edith Ayers Allen.

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#### Did You Know That?

Brazil grows 62% of the coffee of the world? The U. S. A. gets about 85% to 90% of her coffee from Brazil?

Brazil produces coffee, sugar cane, cotton, corn, rice, beans, coco-beans, tobacco, matte, fruitos of all kinds, except fruits which require a cold climate?

Brazil is making her grapes into wine this year to ship to "Christian America"?

Brazil buys a very large majority of her automobiles from U. S. A.

The men of Brazil are not Catholic in fact?

The cities of Brazil have every modern convenience?

There are four States in the Brazilian union larger than the State of Texas?

The Baptist Publishing House sold the first six months of this year 102,154 tracts, and 9,642 books and Bibles?

The Publishing House furnishes 40,000 quartiles to the churches in Brazil and Portugal every quarter?

The "O Journal Baptista" our denominational paper has a weekly edition of 7,400.

This paper has increased from 3,400 to 7,400 in 8 months?

This paper is a flaming evangelistic in the jails of Brazil?

—BR—

Bro. R. A. Cooper who was struck by an automobile while attending the Convention in Memphis, had his leg broken, but is recovering after a week or more in the hospital.

Thursday, 1

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## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

**RENEW PROMPTLY:** Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; W. R. Sperry, 360 N. Michigan Ave., Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

## East Mississippi Department

By R. L. BRELAND

A card from Rev. E. J. Hill, Memphis, says: "Mrs. Hill was taken seriously ill Saturday evening (May 18). Doctors think blood clot on brain her trouble. Her mind has cleared up and she appears better, but she will be in the Baptist Hospital several days for observation." Regret exceedingly the illness of this good woman.

The Neshoba County monthly associational meeting will convene with Coldwater Baptist Church, 7 miles west of Philadelphia, Friday, June 7th, 9:45 a. m. The general theme will be "A New Testament Church." Some of those on the program are Ethel Beall, L. T. Grantham, D. A. McCall, Wesley Burnette, J. B. Parker, Gorden Sassing, J. L. Moore, John R. Breland, moderator, and N. R. Stone.

A letter of invitation from Bro. J. M. Nicholson, Embry, Miss., states: "We are planning to celebrate Mrs. Allday's birthday Sunday, June 9th, with her son, Bob Allday, and want you to be with us." Mrs. Allday is above her 80th birthday, an old-time friend of the writer and it would be a pleasure to be with her on her birthday this year.

**DIED**—Rodney Johnson, age 24, nephew of Mrs. R. L. Breland, died in Norfolk, Va., May 18th, and his body was brought back to Neshoba County and buried in the Dixon Cemetery. He was a member of Coldwater Baptist Church, Neshoba County. Rev. D. A. McCall of Philadelphia conducted the services. His mother, three brothers and five sisters survive him. May the Lord comfort the bereaved ones.

**DIED**—On May 23, 1935, North Carrollton Baptist Church lost one of her very best members when brother Tandy M. Stepp died. He was in the Baptist Hospital, Memphis, where he underwent a serious operation. Death relieved his sufferings after several days. He was

one of our best men. He was a successful business man and was a friend to the poor. He was one of the best friends this sorrowing preacher ever had. I was his pastor for four years and he was always faithful to his Lord, the church and to his pastor. He had been superintendent of the Sunday school for many years. He always bore his part, and more, of the burdens of his church. His body was laid to rest in the Evergreen Cemetery, at North Carrollton. His pastor, Rev. C. H. Ellard, conducted the services, assisted by the writer and Bro. Harris, of the Presbyterian church, and brother Bruner, of the Methodist church. The floral offering was very large, and the attendance at his burial was also very large, testifying to the popularity of brother Stepp. He is survived by his wife, Mrs. May Smith Stepp, two daughters, Misses Amie Lee and Mary Julia Stepp, and one son, Tandy Stepp, Jr. The two daughters are juniors in Blue Mountain College. May the Lord comfort and sustain this good family in their distress and sorrow. We will meet him again some sweet day.

Last Sunday the writer had the pleasure of preaching the commencement sermon for the graduating class of the Crawford, Miss., High School. Prof. O. P. Breland has been principal there for ten years. Brother Sellers Denley filled my Sunday morning hour at Pittsboro, to the delight of that church.

Well, hurrah for Kemper! One

by one, but all too slow, the counties of our state are driving out the demon rum. Let us make it unanimous at an early day.

"Christian living must be the exemplification of goodness. If a life is to help the world it must live the principles of goodness."—Dr. Weatherspoon.

Meetings for July and August: First Sunday in July, Coffeeville; second Sunday in July, Coldwater in Neshoba; third Sunday in July, West Kemper in Kemper; fourth Sunday in July, Mt. Nelson in Neshoba; first Sunday in August, no meeting; second Sunday in August, Standing Pine in Leake; third Sunday in August, Scuna Valley in Yalobusha; fourth Sunday in July, Conehatta in Newton. The meeting at Pittsboro will be held in October.

Rev. Henry W. Fancher, pastor of First Baptist Church, Russellville, Ala., has written Rev. J. A. Rogers and Rev. I. H. Anding, of our state, relative to Rev. W. H. H. Fancher, or any Fancher preacher in Mississippi. The letter was forwarded to me for consideration. Rev. W. H. H. Fancher once lived at French Camp, Miss., but has been dead for several years. Rev. L. B. Fancher, age 90, lives with his son near Union, Miss. I was glad to send him all the information I had of these two good preachers.

**BR**  
Old Gentleman: "Why are you fishing, my boy, when you ought to be in school?"

Boy: "There, now! I knew I'd forgotten something."

### MISS. COLLEGE GRADUATING CLASS

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Joseph Atkins Baker, Pocahontas; Miriam Grace Baker, Pocahontas; James McMurtry, Ofahoma; Grover Leland Boone, Canton; Henry Dee Butler, Taylorsville; Richard Pearl Butler, Wesson; Neil Calahan, Vicksburg; Kermit Grey Canterbury, Winfield, Ala.; Olivia Pearle Chamlee, Weir; William Holmes, Cochran, Richton; Francis Carter Coleman, Jackson, John Wright Cook, Jr., Abbeville; Nolan Ray Currie, Jr., Jackson.

Paul Duncan Davis, Jackson; Charles Fleming Dorsey, Jackson; James Charleston Downing, Jr., Utica; Albert Hudson Drury, Brookhaven; Richard Aaron Eddleman, Jr., Clinton; Allan Tristen Edwards, Mendenhall; Lemuel Thad Fagan, Laurel; John Pleasant Fatheree, Jackson; Marlee Martin Gordon, Drew; Charles Pate Gunter, Jackson; Toxey Hall, Jr., Columbia; Zachary Taylor Hederman, Jackson; Hobart Harwood Jarvis, Newton; Hollis Hinds Kelly, Burns.

Ray Franklin Koonce, Grenada; Charles Leroy Lewis, (Pres.), Neshoba; Henry Eager Love, Hattiesburg; Archie Lee McCormick, Rose Hill; William Woodrow McKnight, Stewart; Robert William Martin, Jr., Clinton; Andrew Eugene May, Newton; Laburn Deloid Morgan, Cleveland; Leger James Morgan, Prentiss; Dotson McGinnis Nelson, Jr., Clinton; James Rowan Nelson, Columbia; Mrs. M. O. Patterson, Clinton; Ruby May Peeples, Eupora; Sam Adams Peeples, Eupora; James Arthur Penny, Pontotoc; William Rayford, Priester, Brookhaven; Mrs. Rosa D. Quisenberry, Clinton.

Jimmie Brock Reynolds, West Point; Jewelle Scales, Morton; Beauron Dewrell Spraberry, Grenada; James Carter Taylor, Florence; Arthur Edward Wells, Goodman; Calloway Obanion White, Sontag; Thomas McClelland Whitfield, Clinton; Gladys Merle Williams, Jackson; Daniel Calhoun Wilson, Brookhaven; Sarah Elizabeth Wilson; Monticello; Mattie Nell Worthy, Jackson; Claude Frank Yates, Philadelphia; Chas. A. Webb, Jackson.

**BR**

### S. S. ATTENDANCE MAY 26, 1935

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Jackson, First Church	963
Jackson, Calvary Church	1,042
Jackson, Grif. Mem. Church	698
Jackson, Davis Mem. Church	391
Jackson, Parkway Church	209
Jackson, Northside Church	90
Meridian, First Church	735
Magee Baptist Church	246
Hattiesburg, First Church	509
Cleveland Baptist Church	138
Chinese S. S., Cleveland	64
Merigold Baptist Church	78
Greenwood, Calvary Church	66
Laurel, First Church	700
Laurel, West Laurel Church	501
Laurel, 2nd Ave. Church	312
Laurel, Wausau Church	61
Pine Grove Baptist Church	
(Jones Co.)	118
Beulah Baptist Church	
(Jones Co.)	27
Mt. Oral Baptist Church	
(Jones Co.)	97

Ellisville Baptist Church	147
Clarksdale Baptist Church	418
West Point, First Church	280
Springfield Baptist Church	
(Scott Co.)	130
Ocean Springs Baptist Church	107
Ocean Springs Baptist Church	
(May 19)	125

—o—

### B. T. U. ATTENDANCE MAY 26

Jackson, Calvary Church	135
Jackson, Davis Mem. Church	197
Jackson, Parkway Church	87
Jackson, Northside Church	39
Laurel, First Church	200
Laurel, 2nd Ave. Church	64
Clarksdale Baptist Church	91
West Point, First Church	105
Springfield Baptist Church	52
Ocean Springs Baptist Church	36
Ocean Springs Baptist Church	
(May 19)	30

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Speaking of spelling Dr. Cammack says that in Virginia many college graduates spell level backwards.

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Pastor S. J. Rhodes says Canal Boulevard church in New Orleans begins revival June 9. There were four additions last Sunday and a good increase in Sunday school attendance.

—o—  
The decision of the supreme court of the United States seems to put the NRA out of commission. It has probably served its chief purpose in awakening interest in and directing attention to the proper methods of conducting business. Some lessons have to be learned by trial and error. If congress can frame some new plan for social supervision and control of business, well and good. But there are those who think that the interference with business by federal administration has slowed down recovery. We do not know how other lines of business have been affected, but we do know that the Baptist Record has had to pay for the upkeep of the NRA and we have derived no benefit of which we are aware.

—o—  
**TO HIGH SCHOOL SENIORS**

Hillman College is fortunate in being located at Clinton where the students have ideal social life and worthwhile contacts with many of our greatest denominational leaders, and where they can share all the opportunities of the state capitol without the distractions of the city. Hillman offers new homes for students and unusual advantages in music, business, and other subjects at rates that are lower than those of most other colleges for girls. Discriminating parents who want their daughters to have the best of care and training should investigate "Happy, Home-like, Hillman," Mississippi's oldest college for girls.

M. P. L. Berry, President,  
Clinton, Miss.

### GRAY'S OINTMENT

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### BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

## Sunday School Lesson

Prepared by L. D. Posey

For June 2, 1935

Subject: Our Day of Worship.

Golden Text: God is a spirit; and they worship Him, must worship in spirit and truth. John 4:24.

Scripture: Psalm 100; John 4:20-24; Col. 3:15-17.

### Introduction

This lesson will give the teachers of the lower grades in Sunday schools a fine opportunity to impress upon the pupils in their classes, the fact that one-seventh of our time belongs to the Lord. It will be well for teachers to remind the pupils also, that sabbath desecration was one of the three great sins that caused the Jews to be carried into slavery. The application may then be made as to the multitudes who are now so enslaved by modern business methods and pleasure, that they never have a day which they are at liberty to give to the Lord. Many of these conditions are outright disobedience to God and in defiance of His laws. Then impress upon the children that no man nor nation can prosper long, that lives in flagrant rebellion against God.

### The Lesson Studied

The subject for study in this lesson, is but another way of presenting the Lord's Day or Christian Sabbath. And just as all divine truths have come to us through the Jews, so the Lord's Day or Christian Sabbath harks back to the original sabbath of God at the end of His creative acts.

It is a little strange that so many of those who write "helps" for teachers, tell us that there is no trace whatever of the observance of the sabbath from the Garden of Eden to the twentieth chapter of Exodus. In the sixteenth chapter of Exodus, we have the account of the giving of manna, only forty-five days after the Jews had crossed the Red Sea. The quantity was doubled on the sixth day and entirely withheld on the seventh day, and that because it was "the rest of the holy sabbath unto the Lord." Ex. 16:23. That of itself teaches that the Jews were familiar with the seventh day sabbath, before the giving of the law on Mount Sinai. Furthermore, if that were not true, the expression at the beginning of the statement of the fourth commandment would be meaningless; namely, "Remember the sabbath day to keep it holy." If they had never known anything about the sabbath day, how could they remember it to keep it holy?

The severity of the penalty attached to the violation of the law of the seventh day sabbath, sets forth the significance and sacredness of that day. A man found gathering sticks on that day, was ordered by the Lord to be stoned to death. See Num. 15:32-36. What a warning that should be to us. But just as the Jews failed to be ad-

monished by it, and were carried into bondage as a penalty for its violation, so the American people are desecrating the Lord's day, and doing despite to the holy name of Him who made it possible for man's sins to be forgiven, and are already in bondage physically and morally to a world system that has almost caused already the collapse of civilization. Conditions in Russia now, are a picture of what America will be in a few more years, unless the present regime is in some way broken. Let us hope that it will be by the return of Jesus to take the redeemed out of this present chaos, while He pours out His wrath on the impenitent and unbelieving, after which He will set up His kingdom and rule this world in righteousness.

says, "Remember the sabbath day to keep it holy." Until it is shown that it is no harm to kill, it will also be wrong to violate the sabbath. But some one will say, "We are no longer under the law, but under grace." True. But it was the ceremonial law that Christ abrogated by fulfilling it. As to the moral law or Ten Commandments, He lifted them from the letter to the spirit, from which no man can escape. To illustrate: To hate a man is to become a murderer. To look on a woman to lust after her, is to become guilty of adultery. See Matt. 5:21-22, 27, 28. Every time a man touches the Ten Commandments, they strike him down. Only the grace of God that laid them all on Jesus, can save man from their power to slay.

Nowhere in the New Testament is there an express command to leave off the observance of the seventh day sabbath and keep the first day of the week sabbath; but we do find that Christians observed the first day sabbath. It is possible that Christians who were Jews, observed both days, just as Peter and John continued to go to the temple at the Jewish hour of prayer, even after the day of Pentecost. As pagans knew nothing of the seventh day sabbath, it would be nothing but natural for them, after their salvation, to observe the first day sabbath. Since comparatively few Jews were saved after the days of the apostles, it is easy to see how the observance of the seventh day would be dropped among Christians, and the first day sabbath adopted in its stead.

As to the direct continuity of each day from its first setting apart to the present time, there is no assurance whatever, that such is the case. On the contrary, it is certain that the continuity has been broken, and for this reason. Until A. D. 1752, the Julian calendar was used throughout the English speaking world. At that time a law which had been enacted by direction of Pope Gregory XIII, in A. D. 1582, and which established what has since been known as the Gregorian calendar, and which in 1752, made it necessary to add 11 days to the former dates, or old style of reckoning, has been in force. See Steele's Astronomy, page 269. Thus the continuity of dates during the whole Christian Era was broken. That of course, broke the continuity of the days of the week. What does that mean? To be perfectly frank, it means that the day we now observe as the Lord's Day, is not the exact day of the week on which Jesus rose from the dead. True, that upsets a lot of pretty theories. But Christians should want the truth and not theories.

From the teachings of Jesus Himself, we learn that "the sabbath was made for man, and not man for the sabbath." Mark 2:27. And by what Jesus did and taught, we know that it is right to do deeds of mercy and benevolence on the sabbath.

That Jesus did not abrogate the moral law is true. The law that says, "thou shalt not kill," also

He is now pursuing studies leading to Ph.D. His people are devoted to him and his wise leadership in all denominational work. While he is a close student of the word and keeps up his studies in general research, I was greatly impressed with what he had accomplished in his church in only two years.

Chas. T. Ball  
Philadelphia, Penna.

### REVIVAL MEETING AT DREW

A revival meeting has been recently held at Drew Baptist church which resulted in 18 additions to the church. The preaching was done by Pastor J. H. Kyzar and the singing was conducted by Rev. Joe Canzoneri.

### FLASHES FROM SCRIPTURE

"Sin shall not have dominion over you." What an assurance. But read the passage (Rom. 6:12-14 ASV). The promise depends on a person's choice. "Present your members," "present yourselves" implying a complete facing in the right direction, a subjecting of one's personality to God for righteousness as a servant unto a master, a slave to his owner, with a will for obedience.

Under our present system, some Christians, in order to support themselves and families, are compelled to work on Sunday. What is the right thing to do about it? Since one-tenth of a Christian's income belongs to the Lord, where he is compelled against his will to work on Sunday, if he should give all his wages on Sunday to the Lord's cause, he would meet the spirit of sabbath observance, so far as giving the day to the Lord is concerned. Since the continuity of the sabbath day has been broken, the spirit of its observance is all that any one render.

Both the seventh day sabbath and the first day sabbath hold a unique place in relation to man. The seventh day sabbath was the first day of man's existence. His first day was given to the Lord. He began life on a sabbath to the Lord. By the resurrection of Jesus from the dead, He completed the work of redemption, so that man's first day under complete salvation by grace through faith in Christ, is man's Christian sabbath to Christ, and should be wholly devoted to Him. What a sin it must be to desecrate that sacred day by wilful labor, or purposeful, immoral worldly pleasure!!!

### DOING WELL

Recently it was my pleasure to spend two weeks in an Evangelistic Bible Conference with Rev. Barney Thames at Tankawa, Okla. This is one of our best churches. Fine preparation had been made for the meetings. Rev. Barney Thames, the pastor, who leads this great church, is certainly an unusual man, bright and aggressive. He is a graduate of Mississippi College and the Southwestern Seminary at Fort Worth.



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Thursday, May 30, 1935

## THE BAPTIST RECORD

11

## GOD'S JUDGMENT UPON HIS PEOPLE

—o—

The Sunday school lesson as was taught by the writer in the little village church—Eskridge—on highway 51, about 7 miles north of Winona, March 3, 1935:

Scripture lesson: (Acts 5:1-6 and Acts 8:18-24).

Golden Text (should be): "The Lord shall judge His people." (Heb. 10:30 and Deut. 32:36).

The cause of God's corrective judgment upon His own people is wilful sin. (Heb. 10:26).

There is a difference between God's chastening His people and the sending of a judgment upon them. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Heb. 12:6). "If ye endure chastening, God dealeth with you as with sons." (Heb. 12:7). And He does it for our profit.

But for wilful sin sometimes—not always—the Lord sends swift judgment which devours: that is, causes instant death. Ananias and his wife Sapphira, wilfully planned to keep back part of the price of the land for their own personal benefit. (And, by the way, that would have been no harm within itself; but it was a sin, a wilful sin before God to use deceit and tell a lie; pretending that they were giving all, when they only brought a part).

It was sin in the heart, brought about by covetousness, which led to wilful falsehood about the matter.

The writer of Hebrews says: "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31). And he cites some Old Testament experiences; calling attention to how some of God's people who rebelled against Moses' law were visited with swift judgment and died without mercy. He was evidently referring to the awful tragedy of Korah who rebelled against the priesthood laws, which is found recorded in Deut. 16:32. Because of Korah's wilful sin God caused the earth to open her mouth and swallow up Korah and all that appertained unto him. They went down into the pit alive, and the earth closed over them.

Another case which the writer of Hebrews does not cite here, was that of Nadab and Abihu. Those men knowingly, wilfully and maliciously offered strange fire in the holy censors before the people, that God commanded them not; and fire came out from before the Lord and devoured them.

Now, there were all God's people, they were His own children; their souls were saved.

The judgment of God upon His people is not a sign that they are lost, but is evidence that they are saved.

There are some things that God cannot tolerate among His people.

It is dangerous to sin wilfully after we have been saved by grace and redeemed by the blood of Christ. It is not only dangerous but it is bad; it is wicked incomparably. It is like trampling underfoot the Son of God who died for our sins; it is like counting the blood

of the covenant wherewith we were sanctified, an unholy thing. It is verily, in fact, doing despite unto the Spirit of grace.

God's people cannot commit wilful sin and get by with it. It is true that the men of the world who are not God's children may prosper in wickedness, in wilful sin; for their punishment will be in hell. But there is no hell for God's children—Get this—there is no hell for God's children (John 5:24). Therefore they receive their correction here in this life; and sometimes the correction goes beyond the chastening rod, to that of swift judgment; and many premature graves are filled with unworthy, ungrateful, hard hearted wilful sinners who have been saved by grace justified by faith and redeemed by the precious blood of Christ.

Thousands paid the price in the wilderness wandering of God's chosen people. Korah and his crowd paid the price, and many others. Nadab and Abihu paid the price. Ananias and Sapphira paid the price; and the apostle Paul in writing to the Corinthians said: "For this cause many are weak and sickly among you, and many sleep." (I Cor. 11:30). The sleep here referred to means filling premature graves.

The sin of Simon the Sorcerer was entirely different from the wilful sin of Ananias and his wife. Simon did not sin wilfully, but his sin was caused from ignorance, and a misconception of the holiness of God. So when he was corrected by Peter and led into the light of the wickedness of his heart, he quickly repented, and was restored again to fellowship with his Lord. Keep this in mind: Ananias and Sapphira and Simon were believers; therefore saved.

Oh! that people could get a clear conception of the grace of God; that men and women are not saved and kept by their own works, but by God's grace. And that God deals with His children entirely different from that of those who know not God.

The high point of the lesson is to emphasize the danger and the terribleness of wilful sin among God's own people.

—J. E. Heath.

Winona, Miss.

—BR—

## JAMES LAMAR COOPER

—o—

James Lamar Cooper, 22 years of age, eldest son of Rev. and Mrs. A. J. Cooper, of Fabens, passed away at his home April 26, 1935. He had been confined to his bed for nine months following an operation for appendicitis. Several operations were performed during this period in an effort to restore his health. He was born in Mississippi, but had spent several years in Texas.

He completed grammar school at Fabens, (Tex.) and high school at Clinton, Miss. He was a student in Mississippi College in 1933, and he graduated at Hinds Junior College, Raymond, Miss., in May, 1934.

He joined his parents at Fabens, where his father had accepted the pastorate of the First Baptist Church. He was leader of the B. T. U. and outstanding in the religious

activities of the church.

The remains were laid to rest Saturday afternoon at 2 p. m. in Restlawn Cemetery, El Paso. An impressive service was held at Kaster and Maxon's Chapel by Rev. J. F. Delaney, of El Paso, assisted by Rev. S. O. Hammond of Fabens, and Rev. Abercrombie of Clint. Missionary Kidd closed the services with a benediction at the cemetery. A lovely tribute to the sterling qualities of this fine young Christian and the popularity and esteem he commanded was indicated by the numerous letters and telegrams of sympathy received and the profuse floral offerings.

Pallbearers were: Messrs. G. M. Wilson, John Wilson, T. M. Risinger, O. P. Ford, E. B. Huggins, and R. A. Robinson. The following young friends served as honorary pallbearers: Glen Patridge, J. C. Carpenter, Coy Cox, Joe Cresap, B. B. Shoemaker, and Howard Brown.

The hearts of all go out in sympathy to the bereaved, and may the blessings of God rest and abide with them.

—Reporter.

—BR—

TYLERTOWN, MISS.

—o—

Few of us pastors are ever called to succeed ourselves on fields, even after years, but brother W. A. Murry of this place has been called to East Moss Point, Miss. He was pastor there some years ago when his health broke down and he

was compelled to give up the work for a while and he and his good wife moved to Tylertown and have been members here since then and have made good ones. Now this week they are to move back on this field at East Moss Point.

Brother Murry and his wife are gentle and kind and forceful Christians and workers. His church is always an aggressive one. It shows its mission spirit all along through the years. We shall miss them, but shall pray that God shall use them in a great way at Moss Point and wherever they shall work for the Lord.

The spirit in our church here is fine, congregations good and two are awaiting baptism now which shall be attended this next Lord's day.

Truly,  
W. R. Cooper.  
—BR—

I have just worked in a series of revival services with brother J. E. Kinsey at Lula. This consecrated preacher and his noble wife are doing a wonderful work in their new field. They have re-organized and put new life into all of the different activities of the church. Under their splendid leadership a careful, prayerful preparation had been made and the people were ready for a revival. Interest, enthusiasm, consecration, and participation were abundantly evident everywhere. God came in mighty power His wonders to perform. Visible results: 22 for baptism, 6 by letter.

W. A. Bell.

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## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Home again yesterday, after a week, very full of pleasant entertainment, with the Brookhaven Lipsey family. As you saw in last week's page, John Crawford and his Aunt Kittie wrote us letters, and this week we are hearing from Bettie and her little neighbor, Joan, as well as from Miss Letta Mae and Fannie Mae, and Nannie Mae, and Lura, with answers from Annie and Fannie Mae. You will be grieved to know that our Mary Ruth is sick in a hospital at Jackson. She was better when I heard from her, but not well enough to think of leaving. We must not forget to ask the Great Physician to be with those who minister to her while she is ill, and with her father and mother.

I believe I will tell you of an outdoor entertainment that our children and their mother and I were invited to enjoy one day last week while I was in Brookhaven. There are two Mothers' Clubs in the city, and one of them was hostess to a hundred or more guests, mothers and children. On the green and shady lawn, tiny maids of two or three years old, dressed in long and lovely gowns of pink and green, received, and giving us programs, showed the way to rows of seats, where we could see a playlet, also given by children. There was a scary looking witch, stirring away at what she was cooking in a big iron pot, which she called a caldron: there was a beautiful princess, and her mother, the queen. And, of course, there was a prince who came to find the princess, and a number of forest sprites who helped him, though the old witch thought they were going to help her. There was also a spirit of the forest who danced in on the wings of the breeze. No, I can't tell you the story, but it ended just as you would have wished it to do, and the scowling witch was put to flight, and the prince and the princess were married, and "happy ever after." But that wasn't all that happened to us. After the charming little program was over, every one of that company was served so good strawberry punch, and lovely cake! Little folks and big folks enjoyed it, you may be sure.

Well, I didn't put in any answers to puzzles last week because I didn't have any, they being a little late. I am putting in No. 15 and No. 16 this week. Annie was first in sending No. 15 answers. Fannie Mae and Annie both sent correct answers for No. 16, not exactly alike, and I am putting both in, because they were sent on the same day. And aren't you sorry Nannie Mae had to have so serious an operation? But she is getting all right now.

With love,  
Mrs. Lipsey.

Bible Lesson No. 9, May 30, 1935

Moses: Ex. 2:11-21

When Moses had grown up at the court of Pharaoh, as the son of the Egyptian princess, with everything the princess could give, to make him happy, his heart was still with his own people, the Israelites. One day he went out, far from the palace, to the place where the Israelites worked, making bricks, and putting up great public buildings. One Egyptian was striking one of Moses' brethren, and looking first to see if anyone was watching, he killed the man and buried him in the sand. The next day, he went again, and this time, the Israelites were fighting. Moses spoke to the one who was

beating the other, and told him he must not treat his companion so cruelly. The man knew who Moses was, I think, but he did not think of him as a brother, while he lived at the Egyptian court. He replied roughly that he'd like to know what right Moses had to make himself a prince and a judge over them; was he going to kill him, as he had slain the Egyptian the day before? So Moses was afraid, for he saw that what he had done was known, and he knew the power of Pharaoh. And sure enough, King Pharaoh did try to kill him as soon as he heard it, but Moses had taken flight into the land of Midian, southeast of Egypt. He was, of course, a stranger there, and he sat down by a well, perhaps hoping that some one would come who would make friends with him. The priest of Midian had seven daughters, and these girls came and drew water for their father's flocks and filled the water troughs. The shepherds were driving them away when Moses came to their help and watered the flock. When they got home, Reuel, their father, asked why they were so early, and they replied that a kind Egyptian had been at the well, and had protected them against the shepherds, and had provided water for the girls and the flocks. The father asked why they had not brought him home with them to supper, and he was called, and had a meal with them. This was not the only meal he had with them, for he began to work for Reuel, and after a while he married one of the girls, whose name was Zipporah.

### Answers to Mrs. Mayo's Puzzle No. 15

1. Water, S. John 2:9.
2. Isaac, Gen. 26:19; Gen. 35:27.
3. Lazarus, S. John 11:1.
4. Lion, I Sam. 17:34.
5. Ichabod, I Sam. 4:21.
6. Ahab, I Kings 21:20.
7. Moses, Ex. 3:2.

WILLIAM.  
Your friend,  
Annie B. Short.

### Answers To Mrs. Mayo's Puzzle No. 16

1. Mark.
2. Ahab, I Kings 16:31.
3. Grapes, Numbers 14:23.
4. Gallows, Esther 5:14.
5. Israelites, Deut. 7:6.
6. Elkanah, I Sam. 1:19.

MAGGIE.  
Fannie Mae Henley.

### Answers To Mrs. Mayo's Puzzle No. 16

1. Mark.
2. Ahab, I Kings 16:30, 31.
3. Grapes, Numbers 13:23.
4. Gallows, Esther 7:10.
5. Israel, Deut. 7:6, 7.
6. Elkanah, I Sam. 1:19, 20.

MAGGIE.  
Your friend,  
Annie B. Short.

### Mrs. Mayo's Puzzle No. 17

1. Who had a gourd vine to grow over his booth?
2. What prophet was surrounded by horses and chariots of fire?
3. From what did Moses get water in the wilderness?
4. How was the veil of the temple rent when Christ was crucified?
5. What did Moses and Aaron have in their hands, when sending the plagues?
6. Of what kind of lips did Isaiah say he was?
7. What woman found out the secret of Samson's strength?

8. Who was carried to heaven in a chariot of fire?

—o—  
My dear Mrs. Lipsey:

All of you children are going to be jealous when I tell you that Mrs. Lipsey has been visiting at my dear little chum's home this week, and I have enjoyed seeing her every day. She flattered me very much when she said I looked like she did when she was a little girl.

I am sending you twenty-five cents (25c).

Lots of love,  
Joan Lovell.

I enjoyed my visit last week, Joan, so near your home, and am glad to have your letter.

—o—  
Hazelhurst, Miss.,  
Route No. 1,  
May 18, 1935.

My dear Mrs. Lipsey and Circle readers:

Just a line to let you know I haven't forgotten you and the dear Record. I do, so much enjoy Mrs. Mayo's puzzles and also Mrs. Lipsey's Bible lessons. Well, Mrs. Lipsey, I am sending 10c for Bro. Cormier, it isn't much. Remember me and my loved ones in your daily prayers. Father is up again. With love and best wishes, I am,

Leta Mae Lupo.

We are so glad your father is able to be up again, dear Miss Letta Mae, and hope he is going to get stronger. So much obliged for the money for brother Cormier.

—o—  
Olive Branch, Miss.  
May 18, 1935.

Dear Mrs. Lipsey:

My Record did not come until this morning. It often doesn't come until Saturday and that is the reason I am late with my puzzle answers.

I went to the W. M. U. Convention Tuesday and the S. B. C. yesterday. I enjoyed both and especially the singing. I saw Miss Evie Landrum Tuesday afternoon but only smiled at her for I wasn't close enough to speak.

With love,  
Fannie Mae Henley.

I don't know exactly why the paper is late, Fannie Mae, but the post office in Jackson is so large and handles so much mail, probably that is it. It is no fault at the printing office, I am told. I'm so glad you went to the Convention, and saw Miss Evie: she is mighty sweet.

—o—  
Wesson, Miss.  
May 18, 1935.

Dear Mrs. Lipsey:

Although I haven't written to you in a long time, I haven't forgotten you at all. I have just neglected to write to you.

I will be in the eighth grade next year at school.

I have been in swimming once this year, but don't think I am going again until the first of June, as I have had the flu and the water around here is so cold.

I am learning to write on the typewriter. I am a poor hand at it yet though.

Enclosed is \$1.00 (one dollar) for Jeannie Lipsey Club No. 3.

Love,

Lura Clark.

It seems to me you write very well, Lura. Be sure not to take more flu. Thank you for the prompt arrival of the dues of Jeannie Lipsey Club No. 3.

—o—  
Brookhaven, Miss.,  
March 17, 1935.

Dear Ma:

School will soon be out and I will

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be very glad, for I want to play with Kitty, John C. and Joan. We have a good time playing. Wednesday we had a party for Kitty. We had eight girls and John Crawford. We played knot, we served orangeade and cookies.

I am enclosing ten cents for our causes.

Your granddaughter,  
Betty Toy Lipsey.

When are you coming to see us, Bettie? It is your time, now, and soon. I had a nice time at your house.

Taylor, Miss.,  
May 21, 1935.

Dear Mrs. Lipsey:

Am sending \$1 (one dollar), dues for Jeannie Lipsey Club No. 8 for May.

Wishing you great success with your Christian work these perilous times.

Sincerely yours,

Mrs. M. G. Austin.

P.S.—Isn't life a great mystery? In this world, God takes the best it seems to us. We just can't do without them. In our church one of our best deacons and best workers has been confined to his bed for almost six months. We can't understand these things for the best, but God knows best. "Such is life." Remember us in your daily prayers. We stop and wonder why our best Christians are taken from us when they seem to be so useful in life, but God rules the world in a mysterious way. Isn't this earth beautiful now this May-time?

Mrs. Austin.

It certainly is, dear friend, in spite of the cold weather. Maybe the chilling weather in our lives and times will produce lovely flowers after a while.

—o—  
Mathiston, Miss.,  
May 21, 1935.

Dear Mrs. Lipsey:

You may be looking for me, well here I come whooping. Just as school closed and I made A on everything and passed to the third grade, I took whooping cough. It has not hurt me much but I've had to miss Sunday school and church. I am sending my dues for April, May and June, \$3.00 for Club No. 13. Won't you be glad when peaches, apples, watermelons and ice cream get ripe?

I was about to forget to tell you about my trip. Just before school closed, I went with daddy and mamma to Corinth to the W. M. U. Convention. Then to Shiloh Park, crossed the Tennessee River on the ferry, went to Muscle Shoals and other places and had a fine trip.

Best wishes from,

Robert Henry Booth.

I think you had a fine trip, Robert Henry, myself, and am sure you enjoyed it. But it is bad to have whooping cough; no fun, is it? However, this is a good time to have it, much better than the winter. Your money came all safe this time, though it seems to me too much. Thank you, and daddy.

—o—  
Mize, Miss.,  
May 18, 1935.

Dear Mrs. Lipsey:

As I have not written before I will try to write you a little. I am sorry I have not written before, but I could not help it.

I went to the Charity Hospital at Laurel, Miss., last Thursday afternoon for an operation for appendicitis. They operated on me Thursday night about 10:00 o'clock. I just got back home Wednesday af-

(Continued on page 13)

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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

Oxford, Miss.

Jackson, Miss.

## For Your Scrapbook A Little Every Day

Just a little every day;  
That's the way  
Young folks learn to do things  
right,  
Bit by bit and might by might.  
Never anyone, I say  
Leaps to knowledge and its power.  
Slowly, slowly, hour by hour,  
That's the way—  
Just a little every day."

## —o— Coldwater, Neshoba County, Re- organizes B. T. U.

Pastor R. L. Breland reports the re-organization of the Baptist Training Union at Coldwater church in Neshoba County. Three unions were organized, Junior, Intermediate and Senior. All officers were not chosen at organization. Miss Ruby Lee Johnson will lead the Intermediates and Mr. B. E. Turner will serve as General Director. We are glad to add these new unions to our list.

## —o— Leake County Associational B. T. U. Plans Summer Work

Director Roger Westcott announces that plans have been made for a Young People's Revival for their association this summer. Complete plans have not been announced but the executive committee voted enthusiastically for it and details are to be announced soon. A simultaneous study course also is planned for one week this summer and all unions cooperating will join in a big fellowship meeting which will either be a social or picnic. These events will strengthen the work and we commend the idea to all associations.

It is well enough to say that no organization will go past the leadership of their leader. To promote a progressive program the head of the organization has to take the lead. In all B. T. U. work the head of the organization is the executive officer and the members look to him to take the initiative. It takes work, WORK, HARD WORK, but it pays big dividends.

## —o— Black Jack in Yazoo County Organizes

We are happy to enroll a new B. Y. P. U. from Yazoo County. The Black Jack church has recently organized and Miss Elsie E. Pepper was made president. This is a splendid church with a nice brick building, well equipped for organized work. We congratulate the church on this forward step. What they have done, every church should do.

## —o— Want To Go To Biloxi?

Would you be interested in a trip to Biloxi with stop over in Hattiesburg for the Mississippi Baptist Assembly? We have a plan that will give you a round trip to Hat-

tiesburg, with all expenses paid while in Hattiesburg (six days) and one day during the assembly motoring on down to Biloxi for a part of a day. The entire trip will include eight days, starting from Grenada Saturday morning, July 6th, returning Saturday, July 13th. We hope to have a big bus for this trip and are offering you the trip, including transportation round trip plus board and lodging for the full time at the assembly, for only \$10.00. The bus will pick up all along the way. If interested write Auber J. Wilds, Oxford, Miss. If already decided, send \$2.00 for reservation on the bus.

## —o— Information on Lincoln County As- sociational B. T. U. Picnic

This sheet gives you information on our Associational B. T. U. picnic this summer. Please take charge of this matter in your church, or place it into the hands of some reliable person. Plan to have your church represented at the picnic and entering in the sport events. If you desire additional information, write to Mr. Carl Kosanke, Brookhaven, Miss.

Detailed information as to the exact date of picnic, lunch, etc., will be announced and explained at the next Associational B. T. U. Convention, meeting with the Brookhaven church, Sunday afternoon, July 14th, at 2:30. Also watch your county newspapers. Your church should be represented at the meeting on July 14th.

Time: About middle of July, beginning about 9 o'clock in the morning.

Place: Mr. Getwan's pasture, one mile southeast of Brookhaven.

Committee in charge of plans for lunch: Dorothy Dean, Elaine Langford and Edith Potter.

Committee in charge of cold drinks: T. C. Clark, Neil McLaurin and Mary Estelle Cain.

Committee in charge of sports and entertainment: O. L. C. Huff, Harold Young and Donald Peavey.

Referee for all sports except baseball: S. A. Renfro.

Committee in charge of girls' sports: Yvonne West and Mac Hart.

Committee in charge of grounds and first aid: Bill Roberts, Brister Hughes and Irma Potter.

## Sport Events—

### Morning:

Boys' baseball game, Brookhaven and Pearlhaven playing rest of association. All players participating must be regularly enrolled in some B. Y. P. U. (This rule applies to all other sports also.) Bring your baseball glove and bat.

Captain of Brookhaven-Pearlhaven team, Earl James. Captain of County team, Hugh V. Britt. Umpire, Mr. Auber J. Wilds, State B. T. U. Secretary.

## Afternoon:

Girls' 50 yard dash—(Limit, 2 entries per church).

Boys' 100 yard dash—(2 entries per church).

Girls' relay race—(One team per church, 4 members per team).

Boys' relay race—(One team per church, 4 members per team).

Boys' sack race—(One entry per church, bring your own sack).

Boys' hop step and jump—(One entry per church).

Girls' baseball throw—(2 entries per church, 3 throws each).

Boys' baseball throw—(2 entries per church, 2 throws each).

A certain number of points will be given for first, second, and third places in each one of these events.

## CHILDREN'S CIRCLE

—o—

(Continued from page 12)  
ternoon about one o'clock. I sure was glad to get back too. I am getting along just fine now and hope to stay that way.

I didn't get to fix last week's puzzle, so I am sending both this week. One reason my puzzles are late is because the Record does not come till Friday and sometimes later than that. So I am not to blame for being late.

Your friend,  
Nannie Mae Roberts.  
Mize, Miss., R 3, Box 115.

—BR—

Dr. Claybrook Cottingham, president of Louisiana College, was recently injured in an automobile accident.

—BR—

M. A. Treadwell, Mississippi College alumnus, goes from North Little Rock to the pastorate at Farmerville, La.

—BR—

The church at Waynesboro recently moved into their new church building which is already paid for. They have a building which was estimated beforehand to cost \$15,000 but by paying cash and by good management, they got it for much less. The pastor, W. A. Greene, had a similar experience in a previous pastorate at Roxie.

—BR—

Roger Babson, a distinguished layman, and internationally known statistician, says: "For every dollar of whiskey revenue received we have lost \$20 in the loss of legitimate trade and the cost of damage done to society." Yet state legislatures take valuable time and seriously discuss the value of revenue from liquor.—Ex.

—BR—

The following comes from Alabama through the Alabama Baptist: A pig partook very freely of some silage which had begun to ferment. He wandered and wobbled and wallowed until he arrived that evening in an intoxicated condition back to his mother and her brother and sister pigs. The mother hog upbraided this prodigal for thus disgracing the family. The wayward pig replied: "Forgive, me dear mother, this one time and I promise, on my honor as your devoted son, that never again will I make a man of myself."—Ex.

—BR—

## DR. GARTENHAUS AT DREW

—o—

The Rev. Jacob Gartenhaus filled the pulpit at Drew Baptist Church May 25. Following the service the congregation made possible for every Jewish family in town to receive a copy of "The Mediator" for twelve months.

## 18 of 22 Recent Graduates NOW HOLD GOOD POSITIONS

What We Did For Them We Can Do For You.

WE TRAIN YOUNG MEN AND WOMEN FOR BETTER PLACES AS—Stenographers, bookkeepers, secretaries, commercial teachers.

Send name and address for full particulars.

THE DRAUGHON SCHOOL OF COMMERCE  
BAPTIST BUILDING JACKSON, MISS.

Thursday, May 30, 1935

**"I WILL COME AGAIN"**

—o—

These are the words of Jesus, the Son of God, to his disciples when he had "chosen out of the world" (John 15:16 to 19) to bear witness for him; the "people made ready and prepared for the Lord" by John the Baptist (Luke 1:17) the "man sent from God" for that special purpose; the people "called out from the world," who constituted the first New Testament (Baptist) Church, located in Jerusalem.

"From whence we look for our Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself." Phil. 3: 20-21. Writing of the resurrection of the body, Paul wrote that it, the body, is sewn (buried) in corruption, it is raised in incorruption; it is sewn in dishonor, it is raised in glory; it is sewn in weakness, it is raised in power; it is sewn in a natural body, it is raised in a spiritual body. There is a natural body and there is a spiritual body. First Cor. 15:42, 43, 44.

"I would not have you to be ignorant, brethren, concerning those who are asleep (the righteous dead) that ye sorrow not as they who have no hope. For if we believe that Jesus died and rose again; even so them also who sleep in Jesus will God bring with him, for this we say unto you by the word of the Lord; that we (or they) who are alive at the coming of the Lord shall not precede them who are asleep (or dead). For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God and the dead in Christ shall rise first. Then we (or they) who are alive shall be changed, in a moment, in the twinkling of an eye, (I Cor. 15:51-52) and caught up together with them, in clouds, to meet the Lord in the air; and shall ever be with the Lord. Wherefore comfort one another with these words." I Thess. 4:13 to 18. This is the first resurrection, when Jesus comes again for his saints to receive them to himself.

"The rest of the dead (the wicked dead) live not again until the thousand years are finished." One thousand years intervene the resurrection of the righteous and the wicked dead. "Blessed and holy is he that hath part in the first resurrection; on such the "second death" hath no power but they shall be priests of God and of Christ and shall reign with him a thousand years" (on earth) Rev. 5:10; Rev. 20:5-6. This resurrection of believers only, will occur when Jesus comes to receive the resurrected "dead in Christ" and the then living saints, who are "changed," to be with him in the place "prepared" for them; where and when they will be given rewards for loyalty and faithfulness to Christ and the truth "according as their works shall be." Rev. 11:18; Rev. 22:12.

When all the "children of God," (Gal. 3:26) every believer in Christ, has been removed from the earth,

there will be "great tribulation" on earth; such as was not since the beginning of the world, nor ever will be." Mat. 24:21.

Because of sin there is much crime, tragedy, suffering, sorrow, and agony of heart among the people of earth today, but will it not be "hell" on earth when it is occupied exclusively by the wicked enemies of God and of all righteousness? "And that 'man of sin' be revealed, when the Lord will consume with the spirit (sword) of his mouth and shall destroy with the brightness of his coming. II Thess. 2:3, 4, 8.

This "man of sin" will be destroyed when Jesus, with his saints, returns to the earth at the beginning of the millennium, when Jesus the Son of God, will reign with his rewarded saints, as his official executives, as "King of kings and Lord of lords" over the nations of the earth; the only Potentate. I Tim. 6:15. (During the millennium)

"Every eye shall see him; every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Phil 2:10-11.

"Behold a King shall reign in righteousness and princess shall rule in judgment." Isa. 32:1. (During the millennium). "Behold the days come, saith the Lord, that I will raise unto David a righteous branch and a king shall reign and prosper, and he shall execute judgment and justice on the earth." Jer. 23:5. "Thou shall judge the people righteously and govern the nations on the earth." Ps. 67:4. "All nations shall serve and obey him." Dan. 7:27.

"Do ye not know that the saints shall judge the world." I Cor. 6:2.

"To execute vengeance upon the wicked; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written; this honor have all his saints." Ps. 149:7, 8, 9. "Out of Zion shall go forth the law and the word (command) of the Lord from Jerusalem" (the then capitol city of earth). "His feet shall stand in that day upon the mount of olives, (from which he ascended to heaven) and the Lord my God shall come with all the saints with him, and the Lord, the Son of God, shall be King over all the earth." Zech. 14:4, 5, 9. "The Lord hath said unto me, Thou art my Son; ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Ps. 2:6, 7, 8, 9.

"For he must reign until he hath put all enemies under his feet." I Cor. 15:25.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him who put all things under him, that God may be all in all." Ps. 119:26.

The work of redemption is finished and the redeemed "Children of God" shall "inherit the earths our Saviour declared in his "sermon on the mount." Mat. 5:5.

"According to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (the righteous only) II Peter 3:13.

This earth, "changed," cleansed from the last vestige of the reign of Satan, purified, renewed, by the wisdom and power of God, as a sinful, rebellious man is made a "new creature" by the Holy Spirit.

"Behold the tabernacle of God is with men (on the earth) and he will dwell with them and they shall be his people, and God himself shall be with them and be their God." (Rev. 21:3) As he was with Adam and Eve in the Garden of Eden.

C. M. Sherrouse,  
Biloxi, Miss.

BR  
RESOLUTIONS

Whereas, on Feb. 2nd, 1935, Bro. V. M. Roby, one of our deacons of Tylertown Baptist Church, was called to his eternal reward;

Therefore, Be it Resolved:

First, that in the going of brother Roby, our town and community has lost a valuable citizen, and our church a devoted and useful member, and wise counselor.

Second, that brother Roby's daily walk and life before us, through a period of many years, as a high-toned Christian gentleman, was such that we unhesitatingly recommend his life to the world as worthy of emulation.

Third, that our hearts go out in loving sympathy to his companion and two sons.

Fourth, that a copy of these resolutions be placed on the minutes of our church record, a copy to the Baptist Record for publication, and a copy to brother Roby's family.

Respectfully,  
Tylertown Baptist Church,  
H. A. Scott,  
H. P. Moseley,  
C. E. Yarborough,  
Committee.

Tylertown, Miss., April 1, 1935.

BR  
GOOD MEETING AT NEW AUGUSTA

It was my happy privilege to be with brother J. H. Cothen and his good people at New Augusta in a good meeting beginning May 7th and closing May 15th. It was a joy to work with brother Cothen, and with brother Lowrey Compere who led the singing for us.

New Augusta is the county site of Perry County and is a wide-awake town, having three churches in it, Methodist, Baptist and Presbyterian. The members of all the churches cooperated wonderfully with us in the meeting.

Brother Cothen and brother Compere are both preachers of the very highest type, and worked very hard to win the lost to Christ, and to strengthen the saved.

The church at New Augusta has a very fine membership. It is wide

awake, and interested in what it is doing for Christ.

The meeting resulted in fourteen additions to the church, nine for baptism, five by letter. We give God the glory.

Yours,  
D. A. Hogan.

BR

Clarke Memorial College Ministerial Association

—o—

We, the ministers of Clarke Memorial College, wish to state that we will be open for work wherever we are needed during the summer. Do not fail to call on us if we can be of service to you.

Our address will be during the summer months as follows:

Name Address  
Bowen Beverly, Winchester, Mississippi.

Hugh Brown, Pontotoc, Miss.

J. R. Davis, Newton, Miss.

James Gooch, Newton, Miss.

C. J. Hughes, Newton, Miss.

H. W. Roberson, Toombsboro, Miss.

W. L. Sewell, Newton, Miss.

G. W. Smith, Newton, Miss.

Albert Walker, Newton, Miss.

James Weaver, West, Miss.

M. T. Wilson, New Augusta, Mississippi.

W. H. Wood, Newton Miss.

W. C. Young, Rienzi, Miss.

BR

Once it was "Brother, can you spare a dime?" Now it is "Uncle, can you slip us a billion?"

—o—

Old Lady: "Tell me, conductor, do you stop at the Ritz?"

Conductor: "Wot! me, mum—on my pay?"

## WHEN QUIVERING NERVES WON'T LET YOU SLEEP

Doesn't the night seem an eternity? You toss and turn—try to

find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through your brain. You count sheep frantically—but outraged nerves refuse to relax.

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

### "It Seemed As If Morning Would Never Come"

says Mrs. Emma G. Batchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

Get a bottle from your druggist NOW. Results will please you.

*Try Lydia E. Pinkham's*  
VEGETABLE COMPOUND



Thursday

B. S.

She must that I  
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**B. S. U. Department****"This Woman"**  
M.S.C.W.

She must be strong, this woman that I build from day to day. She must be poised and strong, far-seeing and firm-minded. All quiet patience must to her belong, all subtle understanding of the hearts of those she meets; Those broken down with woe, or gay and unconcerned. These are the arts, whatever else she lacks that she must know. This woman that I build from day to day, each deed, each hidden thought, Will some day show to those who search within her eyes; And they, all that I did or wished today, will know. O, may I wisely choose, thrust firmly out wrong thoughts, May only pure desires be mine. May I banish fear and greed and doubt, All that would make that woman less than fine. All that would make that woman less than fine and strong and free And fit to make her place courageous, trained, prepared her part to do In the high battles of a striving race. Whether that woman shall be strong and free and good, None but the girl I am can say. Oh, wrought with care and praying may she be This woman that I build now day by day.

—Irene Ward Jones.

We want the girls who go out from the Workshop to be like "This Woman," so we picked out the things we think are essential to the character of "This Woman" and discussed them at our noonday services. We devoted one week in April to the qualities which we believe go to make this woman free and strong and brave.

The first day "Sweetie" Lenz made an acrostic of "Honesty." She made a very helpful ten minute talk on this important characteristic of the ideal woman.

On one day generosity was discussed, as it might be applied to the lives of the ideal women we intend to send out from the Workshop.

Then joyousness, that quality which gives life its color, was taken up and defined and analyzed.

Bobby Hudspeth spoke on "Courage," and how we might cultivate courage in our daily life and service to the Master.

Another basic principle of the ideal life is friendliness. Without friendliness the other good qualities we might have are hidden. Lois Bush discussed the quality of "Friendliness."

"There's nothing so becomes a man as meekness and humility"—and we feel that humility and meekness are just as becoming to a woman. These qualities were taken up on Saturday, as the basis on which personality is built.

**CELEBRATING THE SUPPER**

Mt. Vernon Baptist Church, Columbus Association, under the leadership of Pastor James W. Askew, recently enjoyed the following special service. (This service was arranged by the pastor as a result of his conviction that we as a denomination, and Christian churches do not give the ordinance of the Lord's Supper a sufficiently prominent place in our services when observed.)

**Special Service for the Observance of the Lord Supper**

Congregational song: Love Divine.

**Prayer.**

Congregational song: Praise Him, Praise Him.

**Announcements and Offering.**

Theme: To Magnify Christ Until He Comes Again.

**Introduction**

1. To magnify Him by, enthroning Him in our lives through praises and service to Him.

2. To magnify Him by, commemorating His dying love through the preparation and partaking of the grain of the field and of the fruit of the vine; which shall be taken as symbols of His broken body and of His spilled blood.

3. This is a worshipful occasion through which we are to entune ourselves for the greatest earthly service of mankind to His Kingdom.

4. Now as we engage in this ordinance from time to time in our church we are invited to look into the beyond with a great and glorious HOPE.

Scripture reading: Matt. 26:17-30.

**I. The Lord Is My Shepherd**

"The Lord is my Shepherd; I shall not want. He leadeth me beside the still waters . . . He preparest a table before me . . . My cup runneth over."

1. He is our beloved Shepherd. He knows His sheep by their names, and when He speaks they know His voice and obey Him.

Duet: The Shepherd of Love.

2. As the great and glorious Shepherd of love goes forth to seek His sheep for His fold, we hear the resounding echo of His sweet voice saying, "Open to me and I will come in and sup with you . . ."

Song: by choir, second and fourth stanzas of Let Him In.

**Prayer.**

Duet: There's No Friend Like Jesus.

We intend to impress those characteristics on our minds and make them part of us, because:

"Whether that woman shall be strong, and free and good, none but the girl I am can say."

And we intend to say she shall be fine and "Wrought with care and praying"—as is "This Woman" pictured in our Workshop poem.

Pansy Simmons,  
M.S.C.W. Reporter.

—o—

M. S. C. W.

All students desiring to go to Ridgecrest on the chartered bus leaving Columbus Wednesday, June 12th, please write to Ruth Wyatt, Columbus, Miss.

Sentence prayer for receptive hearts and minds.

3. He has spoken our sins forgiven, at the price of His broken body and of His spilled blood, through our faith by His wonderful grace.

Song: by choir; Wonderful Grace of Jesus.

**II. The Lord's Supper**

Instituted by the Lord Himself the night of the betrayal and trials, in the upper room with the eleven attending.

**1. The Lord's command:**

"Make ye straight the way of the coming of the Lord," (make right that which is wrong).

We as Christians are to obey these words of our Lord: "Take eat," "drink of it," "this do." No qualified Christian should turn his back on the Lord's Supper. No Christian church should neglect the supper . . . All men are commanded to repent and be baptized in order that they may qualify to take of His supper.

Song: by choir; second verse. The King's Business.

2. We are commanded to serve Him. Our service may begin here today through the observance of this ordinance. Every true observer of the Lord's Supper sets forth graphically the saving truth of the gospel. We must give our best, in order to be made channels of blessings in His Kingdom service.

Song: by choir; first verse. Our Best.

Immediately first verse, Make Me a Channell of Blessings.

3. Preparation for the Lord's Supper.

"Come now, let's reason together, saith the Lord, (Jehovah); though your sins be as scarlet, they shall be as white as snow . . . . If ye being willing and obedient, ye shall eat the good of the land."

Ushers to come forward.

The elements of the Lord's Supper have already been provided and are now here ready to be spread. However, there is much more that needs to be prepared. Each participant ought to have mind and soul ready to partake with propriety and profit. All we that love the Lord . . . stand and sing.

Congregational song: first verse, Come We That Love the Lord.

Prayer for a closer walk with the Lord.

Song: by choir; first verse, Come to Thee.

We may strive ever so hard to walk close by the side of Jesus our Lord, but there is room nearer still nearer.

Quartette: Nearer Still Nearer.

Pastor uncovers properties; we are to be taught further concerning the significance of His Supper.

Solo: How Sweet and Awful is the Place, No. 545 Baptist Hymnal.

Observe the Lord's Supper

Congregational song: Blest Be the Tie.

**For TIRED EYES**

Use Dickey's Old Reliable Eye Wash; soothes, cleanses, heals. Used for 60 years. Genuine in red box, 25c at drug stores.

DICKEY DRUG CO. - - - Bristol, Va.

**III. Hope of the Beyond**

The triumph over sin and the world shall be magnified in the culmination of the age, and His sheep shall be gathered into glory; what if it should happen today?

Song: by choir; first verse, What If It Were Today.

Keep the ordinance "Till He Come." Keep the hope of the heavenly feast. "I take the fruit of the vine no more till I come." Take it and keep it in view of the glorious yet to be.

"Do it, IN REMEMBRANCE OF ME."

May we at this time remember Him in another way.

Invitation.

Congregational song: I Surrender All.

Benediction.

Helps used:

Songs of Faith.

Harvest Hymns.

Baptist Hymnal.

Points for Emphasis 1935—Moore Bible.

Time: 1 hour and 10 minutes.

BR

The Young Woman's Auxiliary of the Lena Baptist Church entertained their mothers with a lovely banquet Friday evening. The tables were arranged in the shape of a "Y" with a color scheme of white and red carried out in the floral decorations.

The following program was given:

Song: "Blest Be the Tie That Binds," by Y. W. A. and guests.

Blessings: Mrs. W. P. Chambers.

Toasting Mother: by Miss Mary Lee Sessums, president of the Y. W. A.

Response: Mrs. M. P. Hendrick.

Song: "Mothers Dear," by Y. W. A.

Piano-accordion solo: "The Land That Never Grows Old," Emily Stovall.

Duet: "Faith of Our Mothers," Mrs. W. M. Bell and Miss Omega Nutt.

Closing Prayer: Mrs. Zella Stovall.

A delightful two-course dinner was served to the Y. W. A. members and their honor guests, their mothers who were Mrs. A. Z. Sessums, Mrs. Zella Stovall, Mrs. W. P. Chambers, Mrs. W. A. Williamson, Mrs. V. C. Hale, Mrs. Fred Westcott, Mrs. M. P. Hendrick, Mrs. J. A. Moreland, Mrs. A. M. Langford, Mrs. G. M. Smith, Mrs. P. F. Sessums, Mrs. Florence Davis, Mrs. Media Bell, and Mrs. G. W. Nutt.

Elsie M. Chambers,

Lena, Miss.

**Rx For Headache**  
due to inorganic causes

You'll be delighted to learn how quickly and pleasantly Capudine relieves headache and brings welcome relaxation. Use Capudine Liquid or Capudine Brand Tablets. No narcotics. Will not upset stomach. Pleasant to take.

**CAPUDINE**

**MISSISSIPPI COLLEGE  
GRADUATING EXERCISES**  
By T. T. Hamilton

—o—  
Chancellor-elect Alfred Benjamin Butts of the University of Mississippi plead for integrity in government and business here Monday afternoon, May 27, in his address to the graduating class of Mississippi College. "Integrity in government we must have," appealed Dr. Butts in his stirring challenge to fifty-seven young men and women, their parents, friends, and Mississippi College's visiting alumni. In the course of his timely address the new chancellor of Mississippi's great university, gave practical illustrations to show the results of faithlessness in government and business. He emphasized integrity as having always been a significant need in the affairs of life, but held that the need for such an ideal is greater now than ever before in the history of mankind. Dr. Butts challenged the seniors not to trifle with those ideals that make for success, but to strive earnestly to live lives which exemplify a recognition of the basic principles, honesty in one's dealing with his fellow man, fitness of body and mind, and the ability to get along with people. In an informal, yet deeply impressive way, the speaker challenged the outgoing members of the 1935 class to hard work, pointing out at the same time that hard work without definite purposes in mind goes for little more than naught.

The afternoon program was begun with a processional march, led by Dr. D. M. Nelson, president of Mississippi College, and including Dr. Butts; Dr. W. H. Sumrall, dean of Mississippi College; Rev. J. B. Quin, pastor of the First Baptist Church at Summit; Rev. J. G. Chastain, Sr., Lexington; Frank H. Leavell, Nashville, Tennessee; Dr. W. T. Lowrey, Clinton; faculty members of the college, and the senior class.

The Mississippi College seniors were attired in caps and gowns.

Dr. Butts was introduced by Dr. Nelson, who cited his outstanding record as a scholar and teacher in Mississippi.

Following the baccalaureate address, Dr. Nelson conferred upon forty-five members of the graduating class the degree of bachelor of arts and delivered to these members diplomas bearing record of the degree conferred upon them. The president then conferred upon eight members of the 1935 class who have completed their work with distinction the bachelor of arts degree with distinction and delivered to these, diplomas bearing record of this degree. Those graduating with distinction included Miriam Grace Baker, Pocahontas; Alivia Pearle Chamblee, Weir; Charles Fleming Dorsey, Jackson; John Pleasant Fatherree, Jackson; Zachary Taylor Hederman, Jackson; James Arthur Penny, Pontotoc; Jimmie Brock Reynolds, West Point; Thomas McClelland Whitfield, Clinton.

Three members of the class, Francis Carter Coleman of Jackson;

Dotson McGinnis Nelson, Jr., of Clinton, and Mrs. M. O. Patterson of Clinton, during their careers at Mississippi College had achieved with special distinction and upon these Dr. Nelson conferred the degree of bachelor of arts with special distinction and delivered diplomas certifying the completion of their courses with this degree of achievement.

As a final word, Dr. Nelson pointed out to the newly graduated group that they were closing an important period of life, and challenged them to carry on with the same faithfulness with which they had worked during their college period. "As long as there is work to do, problems to solve, difficulties to meet, there is need of men and women of power and consecration to solve these problems and overcome these difficulties," emphasized the president of Mississippi's oldest senior college.

Following his brief challenge to the graduates, Dr. Nelson conferred upon Rev. J. B. Quin, pastor of the First Baptist Church at Summit, and upon Rev. J. G. Chastain, Sr., long time missionary in Mexico, now living in Lexington, the honorary degree of doctor of divinity in recognition of long and faithful service as ministers of the Gospel. Upon Frank H. Leavell of Nashville, Tennessee, secretary of student work among Southern Baptists and who for the last twelve years or more has done outstanding work among young people of the denomination, Dr. Nelson, in behalf of the board of trustees conferred the honorary degree of doctor of laws, as did he also upon Dr. William Tyndale Lowrey, educator, statesman, great servant of mankind and of God, and Christian gentleman.

The awarding of prizes came next. To Earl Thomas Fortenberry of Clinton was awarded the Eddleman medal, offered by Rev. R. A. Eddleman to the member of the freshman football squad who makes the highest score, measured on the basis of the three-fold qualities: physical, mental, and spiritual.

To Mr. Francis Carter Coleman was awarded the Bailey Biology prize, \$10.00, offered annually by Dr. John Wendell Bailey, formerly head of the department of Biology, to the student who has made an outstanding record in the department of Biology and who shows the greatest promise in that field.

Prizes of \$5.00 each were awarded to Mr. Daniel Calhoun Wilson and Mr. Joe Edd Taylor for having the neatest and best kept room in the dormitory. Second prizes were awarded to Paul Nicholas Habeeb and John Gregory Watson, Jr., for having the second neatest room.

To William Hailey Willis went the Aven Memorial award, prize of \$5.00 in gold offered by Dr. Charles Hillman Brough in memory of the late Dr. A. J. Aven, for many years head of the department of Latin in Mississippi College. This prize is awarded to the student showing the greatest proficiency in Latin.

To Dotson McGinnis Nelson, Jr., went the Hillman Memorial award,

prize of \$5.00 in gold offered by Dr. Charles Hillman Brough as a memorial to his uncle and aunt, Rev. and Mrs. Adelia M. Hillman, who founded Hillman College. It is awarded to the member of the senior class who is graduated with the highest scholarship record.

The Mrs. A. J. Aven Ministerial scholarship, a scholarship of \$150.00 established by the Baptist Woman's Missionary Union of Mississippi in honor of Mrs. A. J. Aven, was awarded to Arthur Theophilus En-

gell. This scholarship is awarded each year to a ministerial student of the junior or senior class. Record of scholarship, earnestness of purpose, future promise of outstanding usefulness, and other points are considered in making the award.

Following the benediction by Dr. Bryan Simmons, the congregation remained seated as the Mississippi College Band played Goldman's "University Grand March" as the recessional.

**AT THE RED SEA**

—o—  
When the Angel of Death had smitten the land,  
And the wailing was loud o'er Egyptian sand,  
With Moses the Chosen departed apace  
To a land that Jehovah had promised their race.

With their jewels and bundles they hastened amain—  
Like a refugee host they entered the plain—  
And they followed the cloud to the side of the sea  
To rejoice as prisoners by Jehovah set free.

But the dust from afar was rising on high,  
As the hosts of the wrathful Egyptians drew nigh;  
Like the waves of the sea when the tempest is drear,  
They bore down on the helpless now quaking with fear.

But the Lord intervened in that direful hour,  
To deliver His own from the tyrant's power.  
With the wicked Egyptians was darkness that night,  
But the people of the Lord were encompassed with light.

'Twas by Moses, the greatest prophets of old,  
That the people were led like the flock to the fold.  
Never sage did write with his lettered pen  
Such inspired truths as he wrote for men.

He uplifted his rod, he extended his hand,  
And the Chosen went down in the sea on dry land!  
As the towering walls of the ocean stood high,  
The Children of Israel went marching by.

And the hand of Jehovah the billows restrained  
Till the farther strand His people had gained.  
Through the pillar of fire, that protecting blaze,  
He cast on the wicked His avenging gaze.

Like the powers of earth when the rulers conspire,  
That host at the evening was raging with ire;  
Like the leaves of the vine when the flood waters sweep,  
That host on the morrow lay drowned in the deep.

And the water of that sea in bitterness chides.  
As it whispers the names on its rising tides  
Of the vaunting Egyptians, untouched by the sword,  
Who were drowned in that sea at the glance of the Lord.

Are you pressed by doubt and dire dismay?  
Does the way seem dark that you must go?  
The Lord who is mighty will light your way.  
On Him rely, and He will show—  
Not all the journey you must make—  
But step by step which path to take.

—Mark Lowry.

Silver Creek, Mississippi.

**TRI-STATE COACHES**

**Dependable Service**

**JACKSON      MEMPHIS      TUPELO**

Lv. 10:45pm	9:30am.....	Jackson .....	2:55pm	9:25pm
11:41pm	10:26am.....	Canton .....	1:59pm	8:29pm
1:00am	11:45am.....	Durant .....	12:30pm	7:00pm
2:14am	12:59pm.....	Winona .....	11:26am	5:56pm
3:05am	1:50pm.....	Grenada .....	10:35am	5:05pm
3:59am	2:45pm.....	Water Valley .....	9:31am	4:11pm
4:45am	3:30pm.....	Oxford .....	8:55am	3:25pm
5:40am	4:25pm.....	Holly Springs .....	8:00am	2:30pm
7:25am	6:55pm.....	Memphis .....	11:45pm	12:30pm
10:47am	5:17pm.....	Pontotoc .....	7:38am	2:08pm
Ar. 11:25am	Ar. 5:55pm.....	Tupelo .....	Lv. 7:00am	Lv. 1:30pm Lv.